

AN
AMPLE
DECLARA-
TION OF THE
CHRISTIAN
doctrine.

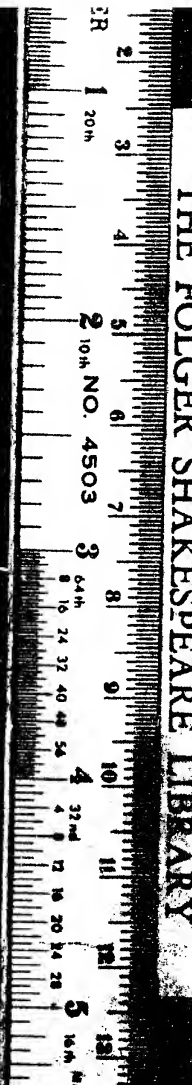
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ned Cardinal: Card.
BELLARMINO.

Translated into English by
RICHARD HADOCK
D. of Divinitie.



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A
DECLARATION OF
THE CHRISTIAN
DOCTRINE.

*For the use of those that teach children, and other unlearned persons:
Composed in forme of a Dialogue,
betweene the Maister and Scholar.*

CHAP. I. What Christian doctrine is,
and what are the principall parts thereof.

SCHOLER.



EEING I do vnderstand,
that it is necessarie to sal-
uation, to know the Chri-
stian doctrine, I desire
you to declare vnto mee what this
doctrine is.

MASTER.

The Christian doctrine is a brieffe
A 2 summe

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summe of all those thinges, which Christ our Lord hath taught, to shew vs the way of saluation.

S How many be the principal and most necessary parts of this doctrine

M Foure, to wit, the Creede, the Pater noster, the ten Commandements, and the holy Sacraments.

S Wherefore are there foure, and neither more nor fewer?

M Because there are three principal vertues, Faith, Hope, and Charitie, and Grace, necessarie to saluation. And so, the Creede is necessarie for Faith, because it teacheth vs that which we haue to beleue; the Pater noster, is necessary for Hope, because it teacheth vs what wee haue to hope; the ten Commandements are necessarie for Charitie, because they teach vs what we haue to doe, to please God; the sacraments are necessarie, because they are the Instruments of Grace, by which those

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vertues are receiued and conserued.

S I would be glad you should giue me some similitude, to vnderstande better, the necessitie of these foure parts of Christian doctrine.

M S. Augustine giueth vs the similitude of a house: for as to make a house, it is needfull first to place the fundation, then to rayse the walles, and last of all, to couer it with the roofe, and to doe these things there are some instruments necessarie: so to make in our Soules the building of saluation, we haue need of the fundation of Faith; the walles of Hope; the roofe of Charitie; and the instruments, which are the most holie Sacraments.

CHAP. 2. The declaration of the vsuall blessing with the signe of the Crosse.

S Before wee come vnto the first part of this doctrine, I would be glad you should giue mee some

A ; taste

taste of those things which are to be beleueed, declaring vnto mee in grosse and in summe, the most necessarie mysteries that are contained in the Creede.

M You haue reason, and so I will doe. You must then know that the principall mysteries of our faith are two, and both two are conteyned in the blessing that wee vse to make with the signe of the holie Crosse. The first mysterie is the Vnitie and trinitie of God: the second is the Incarnatiō & Passiō of our Sauour.

S What meaneth the Vnitie and Trinitie of God.

M These are most high matters, & by litle and litle are to be declared, in the progresse of this doctrine: but for this time it shall suffice to learne the names, & to vnderstand so much as you may. The Vnitie of God signifieth, that besides all things created, there is one thing that hath

not

not had beginning, but hath alwaies been, and euer shall bee, and hath made all other thinges, and maintaineth and gouerneth them, and is aboue all, most high, most noble, most glorious, most potent, absolutely Patrone of all thinges: and this is called God, who is one onely, because there can not bee more then one true Diuinitie, that is to saye, one onely Nature and Essence, infinitely potent, Holie, good, and so forth. Yet notwithstanding this Diuinitie, is founde in three persons, which are called the Father, the Sonne, and the Holie Ghost, which three persons are one onely God, because they haue the selfe-same Diuinity and essence. As for example, if three persons here in earth, called Peter, Paul, & Iohn, should haue one & the same soul, & one & the same bodie, they should be called three persons, because one is

A 4

Peter

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Peter, an other Paul, and an other John: and yet they should be one man onely, and not three men, not hauing three bodies, nor three soules but one bodie and one soule. This is not possible amongst men, because the being of a man is dererminat & limited, and therefore cannot be in many persons. But the being of God & his diuinitie is infinite. And therefore the selfe-same being, and the selfe-same Diuinitie of the Father, may be, and is found in the sonne, and in the Holie-Ghost. There bee then three persons, because one is the Father, another is the Sonne, and the third is the Holie-Ghost. And yet they are one God onely, because they haue the same Diuinitie, the same being, the same power, wisdom, goodnes, &c.

S. Tell me now what signifyeth the Incarnatiō & Passiō of our Sauour?

M. You are to know that the second
Di-

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Diuine person, the which as wee haue said, is called the Son, besides his diuine being, which he had before the world was created, yea from all eternitie, tooke the flesh & soule of man, that is to say, our whole nature, in the wombe of a most pure Virgin, and so hee who was before only God, came likewise to be Man. And after hee had conuersed with men thirtie and three yeares, teaching the way of saluation, and working many miracles, in the ende hee suffered himselfe to be nayled vpon a Crosse, and on the same dyed to satisfie God for the sinnes of the whole world: and after three daies he rose from death to life, and after fourtie daies more, ascended into heauen, as wee shall shew in the declaration of the Creede: this is the Incarnation and Passion of our Sauour.

S. Wherefore are these the principal myste-

mysteries of our Faith?

M Because in the first, is containned the first beginning, and last end of man: In the second, the onely and most effectuall meanes to know the first beginning, and how to attaine vnto the last end: & because in beleeuing and confessing these two mysteries, we manifest our selues distinct from all the false Sectes of Gentils, Turkes, Iewes and Hereticks: and lastly, because without beleeuing and confessing these two mysteries, no man can be saued.

S How are these mysteries conteyned in the signe of the Crosse?

M We make the signe of the Crosse when we say: *In the name of the Father, and of the Sonne, and of the Holie Ghost*, and that in this forme, putting the right hand vnder the forehead, when we saye, *In the name of the Father*: then vnder the breast, when we say, & of the Sonne: lastly, from

from the left shoulder vnto the right, when we say, and of the holy Ghost. And withall the word, *In the name*, doeth shew the vnitie of God: because it is said, in the name, and not in the names: & by the word name is also vnderstood the diuine power and authoritie, which is one only in all the three persons. These words of the Father, of the Sonne, and of the Holie Ghost, doe shew vnto vs the Trinitie of persons: The signing in forme of a Crosse, representeth vnto vs the Passion, and consequently, the Incarnation of the Sonne of God: the passing from the left shoulder to the right, and not from the right to the left, signifyeth that by the Passion of our Sauour, we are transferred from sinne vnto grace, from transitorie things vnto eternall, from death to life.

S To what purpose is this signe of the Crosse made?

M First

M First it is made to shew that wee are Christians, to wit, souldiers of our chiefe Emperour Christ, because this signe is, as it were an ensigne or liuerie, which distinguisheth the souldiers of Christ, from all the enemies of the Holie Church: to wit, Gentils, Jewes Turkes & Heretiks: besides this signe is made to call for Gods helpe, in all our works: because with this signe, the most holie Trinitie is called to help by meanes of the passion of our Sauour: and therefore good Christians vse to make this signe, when they arise from bed, whē they goe to sleepe, and in the beginning of all other things, which they haue to do; finally this signe is made to arme vs against all temptations of the Deuill, because the Diuel is a fraid of this signe, and flyeth from it, as malefactors doe, when they see the signe of the officers of Iustice, and often-times by meanes of this
signe

signe of the holie Crosse, a man escapeth many dangers, as well spirituall as temporal, when he maketh it with faith and trust of Gods mercy, and of the merits of Christ our Sauour.

CHAP. 3. The declaration of the Creede.

S N Owe comming to the first part of this doctrine, I desire to learne the Creede.

M The Creede contayneth twelue parts, which are called Articles, and they are twelue, according to the number of the twelue Apostles who composed the same, and are these.

- 1 **I** Beleeue in God the Father almighty, Creator of heauen and earth.
- 2 And in Iesus Christ, his onely Sonne our Lord.
- 3 Who was conceived by the holie Ghost, borne of the Virgin Mary.
- 4 Suffered vnder Pontious Pilate, was crucified, dead, and buried,
de-

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descended into Hell.

5 The third day he rose again from death.

6 Ascended into heauen: sitteth at the right hand of God the Father almightie.

7 From thence hee shall come to judge the quicke and the dead.

8 I belecue in the Holie Ghost.

9 The holie Catholike Church: the Communion of Saints,

10 Remission of sinnes.

11 Resurrection of the flesh.

12 Life euerlasting. Amen.

S May it please you declare to mee the first article word by word. What signifyeth, I beleue?

M It signifyeth, I hold for certaine, and for most true, all that is contayned in these twelue articles: and the reason is this, because the same God hath taught the holy Apostles these sentences, and the holy Apostles the Church, and the Church doth teach

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teach them vs: and because it is impossible that God should saye that which is false, I therefore beleue these things more certainly, then those I see with mine eyes, and feelee with my hands.

S What meaneth: In God?

M It meaneth that we ought to beleue firmly, that there is a God, albeit we do not see him with corporall eyes, & this God is one only, & therefore it is said, in God, and not in Gods. And you must not imagine that god is like to any corporal thing how great or faire so euer it be, but you must thinke, that God is a spiritual thing, which euer was, & for euer shalbe, hath made the whole, filleth the whole, gouerneth the whole, knoweth & seeth euery thing, & finally, what thing soeuer is represented vnto our eyes, or vnto our imagination, you must say, that this which now is represented vnto me, is not god be-

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Because God is a thinge infinitelie better

S Wherefore is it said that God is a Father?

M Because he is truly the Father of his onlie begotten Son, of whom we shal speake in the second article; and also because he is the Father of al good men, not by nature but by adoption: and finally because he is the father of al creatures, not by nature, or by adoption, but by creation: as we shal say hereafter in this same article.

S Wherefore is he called Almighty?

M Because it is a proper title of God, and albeit God hath manie proper titles, as eternal, infinite, vnm measurable and others, yet in this place the most fit is, that he is omnipotent, because it may not seeme hard vnto vs to beleue, that hee hath made heauen and earth of nothing, as in the words following is
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added. For that vnto him, who can do al that he wil, & thereby is omnipotent, nothing can be hard. And if you should say vnto me, God can not dye, nor sinne, and therefore it semeth not that he can do al things, I would answere you, that to dye or to sinne is not power but impotencie, as when it is said of a most valiant soldier, that hee can ouercome al, and that he cannot be ouercome of anie, it doth not preindicate his force to say, that he cannot be ouercome, because that he can be ouercome, is not strenght but weaknes

S What is signified by Creator?

M It signifieth that God hath made al thinges of nothing, and he alone can bring them againe vnto nothing. The Angels, Men and also Diuels can make, and vnm make some things, but they can not make them otherwise, then of some kinde of matter which was before, neither
B can-

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can they vnmake the but by changing them into some other thing, as a Maïson cannot make a house of nothing, but he must haue stones, lyme and wood: neither can he destroy it in bringing it to nothing, but into stones, dust, wood, and such like: so that God only is called & is a creator, because he only hath no need of any matter to make all things.

S Why is he called creator of heauen and earth: hath not God also made the ayre, the water, stones, trees, men and all other things?

M By heauen and earth, is also vnderstood, all that is in heauen and earth, as he that saith: a man hath a bodie & a soule, meaneth also that he hath al things belonging to a bodie, as veines, bloud, bones, sinewes and the rest: & all things belonging vnto a soule; as vnderstanding, will, memorie, internal and external senses, and the rest: so that by heauen is vnder-

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vnderstood the ayre where birds vse to be & all things aboue, where the clouds & the stars are: wherevpon it is said, the birds of heauen, the clouds of heauen, the stars of heauen, & finally the Angels. By the earth is vnderstood al that is compassed by the aire, as the waters of the sea, & of the riuers, which are in the lower partes of the earth, & also al liue creatures, plants, stones, mettals, and all other things which are found in the earth, or in the sea: it is therefore said, that God is creator of heauen & earth, because these two are the principall parts of the world, the one aboue, in the which the Angels remaine, and the other beneath, in which men do dwel, which are the two most noble creatures of all others, the which also all others do serue, as they are also bound to serue God who hath made them of nothing, and placed them in so high estate.

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The declaration of the second Article.

S Declare vnto me now the second article ; what signifyeth: And in Iesus Christ his onely Sonne our Lord?

M The same God omnipotent, of whom wee haue spoken in the first article, hath one true and naturall Sonne, who is called Iesus Christ, & that you may see in some sort howe God hath begotten this Sonne; take the example of a looking-glasse, where one doth looke in a glasse, presently he produceth an Image of himselfe, so like as no difference can be found in so much as it is not onely like in shape, but in moouing also: for that if the man mooue, the Image wil also mooue, and this Image being so like, is not made by any labour, neither is it long in making, nor with instruments, but in a moment, and with one looke onely. In like manner, you haue
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to thinke, that God beholding himselfe, with the eye of vnderstanding, in the glasse of his Diuinitie, doth produce an Image most like vnto him selfe. And because God hath geuen vnto this Image al his owne substance & his owne being (which wee can not do in beholding our selues in a glasse) therefore that Image is the true Sonne of God, albeit our Images which wee see in glasses are not our sonnes. Hereof you must gather, that the Sonne of God is God, as the Father, and one the same God with the father, seeing he hath the same substance that his Father hath: furthermore, you haue together that the Son of God is not yonger then his Father, but was alwaies as his father alwaies was because he was begotten by Gods only beholding himselfe, and God hath alwaies beholden him-selfe. Lastly, you haue together, that the
B3 Sonne

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Sonne of God was not begotten, with help of a woman, nor in length of time, nor in delight of concupiscence, nor any other imperfection, because, as it hath bin said, hee was begotten of the Father alone, by the only beholding himselfe, with the most pure eye of his diuine vnderstanding.

S What doth it meane that this Son of God is called Iesus Christ?

M This name of Iesus signifyeth a Sauour, & Christ, which is his surname, signifyeth high Priest and king of all kings, because, as I haue told you, in declaring the signe of the Crosse, the Son of God became man, to redeeme vs againe with his blood, & to bring vs to eternall saluation. And so when hee became man, he tooke this name Sauour, to shew that he was come to saue vs, & he was honoured by his Father, with the title of Highest Priest, and Supreme

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preame King, for that Christ doeth signifye all this, and hereof wee are called Christians.

S What is the reason that all men take off their caps, or bowe downe when Iesus is named, which is not done to other names of God?

M The reason is, because this is the proper name of the Sonne of God, and all other names are common, and againe, because this name doth represent vnto vs how God humbled himselfe for vs, in making himself man. Therefore we for gratitude bow our selues vnto him, and not onely wee men, but the Angels of heauen also, and the diuels of hell, doe bow to this name, the one for loue, and the other by force: for that God will, that all reasonable creatures do bowe vnto his sonne: seeing that he hath abased himselfe, for our loue to the death of the Crosse.

S Wherefore is it saide, that Iesus

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Christ

Christ our Lord:

M Because he hath created vs, together with his Father, and so is our Master and Lord as his Father is. And moreouer, for that by his trauels and Passion, hee hath brought vs againe, from the captiuitie of the Diuel, as we shall say by and by.

Of the third Article.

S I T Followeth, that you declare vnto me the third Article, what it meaneth: who was conceived by the Holie Ghost, borne of the Virgin Marie?

M In this Article is declared the new and merueilous maner of the Incarnation of the Sonne of God. You know, that all other men are borne of father and mother, & that the mother remaineth not a Virgin, after the conceiuing and bringing forth of a childe. But the Sonne of God intending to make him selfe Man, would haue no Father in earth
but

but a Mother onely: to wit, the perpetuall and most pure Virgin Marie, in whose wombe the Holie Ghost (the third person in Trinitie, one and the selfe-same God with the Father and the Sonne) by his infinite power, formed of her moste pure blood, the bodie of a most perfect childe: & at the same time created a most noble soule, ioyning it to the same bodie; all which the Sonne of God vnited to his owne Person. And so Iesus Christ that before was onely God, became man, who as hee is God, hath a Father without a Mother, and as he is Man, hath a Mother without a Father.

S I would haue some example or similitude to vnderstand how a Virgin can conceiue?

M The secrets of God must be beleueed, although they be not vnderstood, because God can do more then we can easely vnderstand, & therefore

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fore it is said in the beginning of the Creed, that God is omnipotent. Yet there is a fit example in the creation of the world. You know that ordinarily the ground doth not bring forth corne vlesse it be plowed, sowne, watred with raine, & warmed with the sunne, and yet in the beginning, when corne was first brought forth, the earth being neither tilled nor sowne, watred, nor warmed (and so was a virgin in her kinde) suddenly, by the only commandement of God almighty, & by his powre it brought forth corne: euen so the vnspotted wombe of the B. Virgin MARIE, without companie of man, at the only commandement of God, by the worke of the Holy Ghost, brought forth that precious corne, of the liuing bodie, of the Sonne of God.

S If Iesus bee conceived by the Holie Ghost, it seemeth that it may be said, that the Holie Ghost is his

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Father, as he is man.

M It is not so; because to be a Father, it is not sufficiēt to make a thing but it is necessarie, that it be made of the substance of the maker: and therefore we say that the Maison is not the father of the house, because he maketh it of stones, and not of his proper substance. So the holie ghost hath made the bodie of the Sonne of God, but he hath made it of the blood of the virgin, & not of his own proper substance: and therefore the Son of God, is not the Sonne of the Holie Ghost, but the Sonne of God the Father, as he is God, because hee hath his Godhead of him: and he is the Son of the B. virgin, as he is man, for that he hath mans flesh of her.

S Wherefore is it said, that the holie Ghost did this worke of the Incarnation? Did not the Father, and the Sonne also concurre therein?

M That which one Diuine Person

wor-

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worketh, the other two worke likewise the same, because they haue one and the same power, wisdom, and goodnesse: yet notwithstanding the workes of power be attributed vnto the Father: those of wisdom, vnto the Son: & those of loue, vnto the Holie Ghost: and because this was a worke of the highest loue of God towards mankinde, it is therefore attributed vnto the holy ghost.

S I would haue some example to vnderstand, how all the three diuine Persons haue concurred to the Incarnation, and yet the Sonne is onlie Incarnate.

M Whē one man putteth on a garment, & two others do help to clothe him, three do then concur to the clothing of him, & yet one only is clothed: so all the three diuine Persons concur to worke the Incarnation of the Sonne of God, but onely the Sonne is incarnate, and made man.

S Where-

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S Wherefore is it added in the article: Borne of the Virgin Marie?

M Because in this also there is a strange mystrie, that is, that the Sonne of God came foorth of the wombe of his Mother, at the end of the ninth moneth, without paine or harme of his said Mother, not leauing any signe there at all: euen as hee did when rising from death he went out of the close Sepulchre, and when he entred and went foorth of the chamber, where his Disciples were, the doores being shut, & there vpon it is saide, that the mother of our Lord Iesus Christ was alwaies a Virgin, before his birth, in his birth, and after his birth.

Of the fourth Article.

S **V**hat meaneth that which followeth in the fourth article: Hee suffered vnder Pontious Pilate, was crucified, dead & buried.

M This Article conteineth the most pro-

profitable myſterie of our redemption: and the ſumme is, that Chriſt after he had conuerſed in this world about ~~thirtie~~ **thirtie** three yeares, and had taught with his moſt holy life, his doctrine and his miracles, the way of ſaluation, was vnjuſtly cauſed by Pontius Pilate (who was gouernour of Iewrie) to be whipped and nayled vpon a Croſſe, vpon the which hee dyed, and by certaine holy men was buried.

S Concerning this myſterie, there do occurre vnto me ſome doubts, & I deſire by you to be cleered of the, to the end I may be the more grateful vnto God for ſo great a benefite, by how much I ſhall the better vnderſtand it. Tell me then, if Chriſt be the Sonne of God omnipotent, how happened it, that he was not deliuered by his Father, out of the handes of Pilate? Or rather, if the ſame Chriſt be God, wherefore did hee

not

not deliuer himſelfe?

M Chriſt could if hee would haue deliuered himſelfe by a thouſande meanes out of the handes of Pilate. Yea more, the whole world had not bin able to do him any euil, if he had not bin willing: and this is clearly ſcene, becauſe he knew & foretolde vnto his Diſciples, that the Iewes would ſeek to put him to death, & that they would whippe him, ſtone him, and finallie kill him. Yet he did not hide himſelfe but went to meete his enemies. And when they ſought to take him, and knew him not, hee ſaid vnto them himſelfe, hee was that man for whom they ſought: at which time alſo, they al ſaling backwards as dead mē, he did not depart thence as he might haue done, but expected & permitted them to reco-uer theſelues: & after, he ſuffred himſelfe to be taken, bound, & led like a meeke Lambe, where they would.

S For

Christian Doctrine

S For What cause did Christ, being innocent suffer him selfe to be vniustly crucified and slaine.

M For manie reasons. But the principal reason was, to satisfie vnto God for our sinnes. For you haue to know that the offence is measured according to the dignitie of him who is offended: and contrariwise the satisfaction is measured according to the dignitie of him who doth satisfie: as for ex mple, if a seruant should geue his Prince a blow, it should be esteemed a most greuous offence, according to the greatnes of the prince: but if a prince should giue his seruant a blowe, it were a smal matter, according to the base estate of the seruant. And contrariwise, if a seruant take off his cappe vnto his Prince, it is but little esteemed, but if the Prince should take off his, vnto his seruant it would be a notable fauour, according to the

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the rule we speake of. Now because he first man, and with him al we haue offended God, who is of so infinite dignitie, the offence did require infinite satisfaction: and because there was neither man nor Angel of so great dignitie, therefore the Sonne of God came, who being God and of infinite dignitie, & hauing taken mortal flesh, in the same flesh he submitted him selfe for the honour of God to the death of the Crosse, and so satisfied with his paines for our faults.

S What other cause is there, for which Christ would suffer so bitter a death?

M To teach vs by his example, the vertues, of Patience, Humilitie, Obedience and of Charitie: which are foure vertues signified in the foure extreame parts of the Crosse: because greater patience can not be found, then to suffer vniustly so

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ignominious a death: nor greater humilitie, then for the Lord of all Lordes, to submit him selfe to be crucified betwixt thieues: nor greater obedience, then to be willing rather to die, then not to fulfil the commandement of his Father: nor greater charitie, then to yeeld his life, to saue his enemies. And you must know, that Charitie is more shewed in deedes, then in wordes, & more in suffering then in doing. And so Christ, who would not only bestow vpon vs infinit benefits, but suffer also, & die for vs, hath shewed that he loueth vs most ardently.

S Seeing Christ is God and man, as you saied before, and it semeth that God can not suffer, nor die, how do we then say, that he suffered and died?

M Christ being God and man, can suffer & not suffer, die & not die: for in that he is God, could neither suf-

suf-

fer nor die: but as he is man, he could both suffer and die: and therefore I told you, that being God, hee was made man, to satisfie for our sinnes, suffering the paines of death in his most holie flesh; which he could not haue done, if he had not been man.

S If Christ haue satisfied his Father for the sinnes of all men: whence cometh it, that so many are damned, & that we haue neede to doe penance for our sinnes.

M Christ hath satisfied for the sins of all men: but it is necessarie to apply this satisfaction in particular, to this man and to that man, which is done by faith, by the Sacraments, by good workes, and particularlie by penance: & therefore we haue neede to doe penance & other good workes, though Christ haue suffered, and wrought for vs: And the cause that many are dāned or remaine enemies to God, is for that either they wil not

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haue

haue faith, as Iewes, Turkes, & Heritikes: or because they wil not receiue the Sacraments, as those that wil not be baptised, or wil not confesse their sinnes, or wil not do such penance as they can, for their sins, nor resolute to liue conformably to the law of God.

S I would haue some example, to vnderstand this.

M Take the example of one, which should take great paines, and with sweate and labours should gaine so much money, as were sufficient to pay al the debts of this citie, and should put the same in a bank, to the end it should be geuen vnto al such, as should bring a warant from him: this man surely had satisfied for al, so much as lieth in him: & yet manie might remaine stil in debt, for that they would not, either for pride, or for slouth, or for some other cause, demand his warant, and carie

it

it to the bank, to receiue the money.

S What signifieth, He descended into hel? and what doth hel signifie in this place?

M Hel is the lowest & deepest place in this world: to wit, the middle of the earth. And the Scripture in manie places, putteth heauen as opposite vnto hel, as the highest place vnto the lowest. But in this depth of the earth, there are foure, as it were, great caues: one for the damned, which is the deepest of al, and so it is agreable, that the proud Diuels, and the men which imitate them, be in the lowest place, and furthest from heauen that can be. In the second caue, which is something higher, are those soules, which suffer the paines of Purgatorie. In the third, which is yet higher, are the soules of those children, that die with out Baptisme, who do not suffer torments of fire, but onely the

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pen-

perpetuall priuation of eternall felicity. In the fourth, which is the highest, remained the soules of the Patriarchs, Prophets, and other Holie men, that dyed before the comming of Christ; for albeit, those holy soules had not any thing to be purged, yet they could not enter into glory, before Christ by his death had opened the gate of eternal life: & therefore they remained in that higher place, called, *the place of holy Fathers*, otherwise *Abrahams bosome*, where they suffered no paines at all, but enjoyed a sweete repose, expecting the comming of our Lord with great joy. And so we read in the Gospel, that the soule of that poore beggar Lazarus, was carried by an Angell to rest in the bosome of Abraham, where hee was seene by the rich glutton, who burning in flames of hell, cast vp his eyes, and saw Lazarus in a farre higher place, remayning

ning in great joy and consolation, enjoying the fruits of his former patience.

S Into which of these foure partes of Hell, did Christ descend, after his death?

M There is no doubt, but hee descended into the place of holy Fathers, and suddainely made them blessed, & after led the with him in to the kingdome of heauē: He made himselfe also seene vnto all the other parts of hell, terrifying the Diuels, as a victorious Triumpher: threatening the damned, as a supream Iudge; comforting the soules in Purgatorie, as their Aduocate and deliuerer. So that Christ descended into Hell, as a King vseth sometimes to repaire into prisons to visite prisoners, and to shew fauour to whom it pleaseth him.

S If Christ was dead, & his body did lye in the sepulchre, then he did not

whollie descend into hell, but onely the soule of Christ : and how is it then said, that Christ descended into hell?

M Death had force to separate the soule of Christ from his body, but it could not separate either the soule, or the bodie from the Diuine person of the same Christ. And therefore we belecue that the Diuine person of Christ, remained with his bodie, in the sepulcre, & that the same person descended with his soule into hel.

Of the fift Article.

S H Ow is it true, that our Lord rose from death the third day, seeing that from Friday in the euening when he was buried, vnto the night before Sunday, when hee rose, there wanteth of two whole daies?

M We doe not say, that Christ rose after three whole daies, but the third day

daye, which is most true. For he was buried on Friday, which is the first day, though not a whole day, and so hee remained in the Sepulchre all Saterdag, and a part of Sunday, which is the third day. For the natural day * beginning the night before at the setting of the Sunne, the first houre after the Sunne-setting, is the first of the day following.

* Likewise beginning the day at mid-night, our Sauour rising, as he did, after mid-night rose the third day.

S. For what cause, did not Christ rise streight after his death, but would expect the third day?

M Because he would shew, that he was truely dead, he would remaine there in the graue, so long as sufficed to prooue this truth. Moreouer, I would haue you consider, that like as Christ liued amongst men, thirtie three, or thirty foure yeares: so hee would stay amongst the dead, at least

least thirtie three, or thirtie foure houres. For so many they are, if you put together, * one
 * Counting the day to end at Sunne-setting. Or if you count to midnight, there was more of Fridaye and some part of Sunday.
 he rose after midnight towards the beginning of the morning.

S Why is it said of Christ, that hee rose, and of other dead, as of Lazarus, and the Widdowes sonne, that they were rayfed from death?

M The reason is, because Christ being the Son of God, rose of himself, to wit, by vertue of his God-head, he reunited his soule to his bodie & so began to liue againe. But other dead men can not returne to life, by their owne power. And therefore

it is said, they were raised by others. As we al at the day of Iudgment, shal be raised by Christ.

S Is there anie other difference betwixt the Resurrection of Christ, & of others, which returned to life before him?

M There is this difference, that the others rose mortal, & therefore they died againe: but Christ rose immortal, neither can he euer die anie more.

Of the sixt Article.

Now let vs come vnto the sixt article, which is of the Ascension. I desire to know, how long our Sauour remained vpon earth, after his Resurrection: and for what cause?

M He remained fourtie dayes, as you may consider, by numbring the dayes, betwixt the feasts of his Resurrection, and Ascension. And the reason of his so long stay was, because

cause he would, with manie & diuers apparitions, establish the Myserie of his most true Resurrection. For that the same seemeth as it were the most hard. And he that beleueth it, hath no difficultie to beleue the rest. For he that riseth, was certainly dead before: And he that was dead, was first borne: And so he that beleueth the Resurrection of Christ, findeth no labour in beleuing his death, and natiuitie. And likewise, for so much as the earth is not a conuenient place for glorious bodies, but heauen, therefore he that beleueth the Resurrection of our Saviour, can easely beleue his going vp into heauen.

S I would know the cause, wherefore it is said, that Christ went vp into heauen, and of his most holie Mother it is said, that she was assumed, or taken vp into heauen, & not that she ascended, or went vp?

M The

M The reason is easie. For that Christ being God and man, went vp into heauen, by his owne powre, as he also rose by his owne powre. But his Mother, who is a meere creature though most worthie amongst all others, was raysed from death, and assumed vnto the kingdome of heauen, not by her owne power, but by the power of God.

S What meaneth. He sitteth at the right hand of God the Father Almighty?

M You must not imagine, that the Father is on the left-hande of the Sonne: nor that the Father is in midst, hauing his Sonne on the right-hand, and the Holie-Ghost on the left corporally. For as well the Father as the Sonne, according to his God-head, and the Holie Ghost, are euery where. Neither can it be properly said, that one is on the right-hand of an other: but to bee at the right

right hand in this article, signifieth to be in equal height, glorie, and maiestie: because when one is side by side of an other, one is not higher, nor lower then the other. And to vnderstand this maner of speech, the holie Scripture in the Psalm 109. which beginneth: *Dixit Dominus Domino meo: &c.* doth once saye, that the Sonne doeth sitte at the right hand of the Father: and another time saith, that the Father is at the right hand of the Sonne: instructing vs, that they are in deed in equal height: as we haue said. So that Christ, when he went vp into heauen, ascended aboue all the Quyers and orders of the Angels, & of the blessed soules. which he caried with him, & ariued vnto the high throne of God, and there stayed, not going aboue his Father, neither remayning vnder him, but resting (as we may say) side by his father, as equall

equal with him in glory & greatnes
 ¶ Seeing Christ is God and man, I would know, if he sit at the right hand of the Father, as he is God onlie, or as he is also man?

M Christ as he is God, is equal to the Father, as he is man, he is lesse then the Father: yet for so much, as Christ God and man, are not two Christes, nor two persons, but one Christ onlie, and one person onlie: therefore it is saide, that Christ God and man, sitteth at the right hand of the Father. And so the humanitie of our Lord, to wit, his flesh and soule, are in the throne of God, on the right hand of God the father. Not by their proper worthines, but because they are vnited to the person, of the true and natural Son of God.
 ¶ I would haue some similitude, to vnderstande this.

M Take the similitude of a kings robe: whē the king being vested with his

his purple robe, sitteth in his royal throne, & al the Princes of his kingdom sit below him, the kings robe is in a more eminent place, then the Nobles them selues are, because it is in the selfe same throne with the King. And this is done not because the robe is of equal dignitie with the king, but because it is ioyned to the King, as his proper garment. So the flesh and the soule of Christ do sitte aboue al the Cherubims, and Seraphims, in the same seat with God: not by the dignitie of their owne nature, but because they are vnited vnto God: not onely as the garment is vnto the king, but in much nearer sorte, to wit, by personal vnion. As hath bene said.

Of the seuenth Article.

S From thence he shal come, to iudge the quicke, & the dead. When shal this comming of our Lord be?

M It

M It shal be at the end of the world: For you are to vnderstand, that this world is to haue an end, and to bee destroyed with an inundation of fire: which wil burne all thinges vpon the earth. And there shal be no more dayes, nor nights, nor Marriages, nor marchandise, or anie of these things, which you now see. So that, in the last day of this world, which no man can know, how neere it is, nor how long hence, Christ wil come downe from heauen, to make the general Iudgment. And these words, From thence he shal come, do forewarne vs, not to beleue anie that shal cal him selfe Christ, or that would deceiue vs, as Antichrist wil endeouour to do, towards the end of the world. For that the true Christ, wil not come forth of anie desert, or obscure place, but wil come from the highest heauen, with so much glorie, and maiestie, as no man can

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doubt, whether it be he or no. Like as when the Sun riseth, it commeth with so much light, as no man can doubt whether it be the Sun or no.

S Wherefore do we say, that he shall iudge the quicke and the dead? shall not all men be dead at that time, and all then rise againe?

M By the quick and the dead, may be vnderstood, the good which liue with the spirituall life of grace, and the bad which are spiritually dead by sin. But it is true also, that Christ will come to iudge the quicke and the dead corporally: because at that day many shall be dead, and manie shall be found aliue: Who though they be liuing in that last daye, and some also shall bee young, or children, yet all shall die in an instant, and suddenly rise againe, thereby to pay the debt of death.

S I haue heard many times, that whosoever dyeth in mortall sinne, goeth

goeth presently vnto hell, and whosoever dyeth in the grace of God, goeth presently to Purgatorie, or to heauen: how then are all to be iudged, the sentence being already giue?

M At the death of euery one, the particular iudgement is giuen of that soule which departed from the bodie: but after, at the last day, there shall be an vniuersall iudgement of the whole world. And this for many causes. First, for Gods honour, because manie nowe seeing bad-men in prosperitie, and good-men afflicted: imagine that God doeth not gouerne the world well. But at that time, it shall be cleerly seen, how God hath seene & noted all things, and how with great justice, he hath giuen vnto the bad, some temporall prosperitie, in recompence of some good works of theirs, of final momēt, intending afterwards, to giue them eternall paine, for their mortall sins.

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And contrariwise vnto the good, he hath geuen temporal affliction, for punishmēt of some veniall sinnes, or to geue them occasion, & to make them do penance, intending afterwards, to reward them, with an infinite treasure of glorie, for their good workes. Secondly, for the glorie of Christ, because he being vniustly condemned, and by manie not knowne, nor honored as he ought to be, it is reason there should be a day, when al the world shal know him, & honour him, either by force, or for loue, as their true king & Lord of al. Thirdly, for the glorie of the Saints: to the end it may be seene vnto all how God hath glorified them, who were persecuted, & vexed in this world. Fourthly, for confusion of the proud enemies of God. Fifthly, because the bodie shal haue sentēce together with the soule of glorie or of punishment eternal.

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Of the eight Article.

S THE eight article saith: I beleeue in the Holie Ghost: what signifieth the Holie Ghost?

M Here is declared the third Person of the most Holie Trinitie, as in the first article was declared, the first, and in the other sixe the second: so that the Holie Ghost is not the Father, nor the Sonne, but a third Person, which procedeth from the Father and the Sonne, and is true God as the Father, and the Sonne, yea the same God, because he hath the same diuinitie, which is in the Father, and in the Sonne.

S I would haue some similitude of this.

M Diuine matters, can not be perfectly declared, by any examples of created things, & especially by corporal things. Notwithstanding take you the example of a lake, which is deriued from some riuer? as the

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riuer

riuer is deriued from some fountaine, and yet al is one, and the same water: so the eternal Father, as a fountaine, produceth the Sonne as a riuer: the Father and the Sonne, as a fountaine and a riuer, produce the Holie Ghost as a lake: & yet the Father, and the Sonne, and the Holie Ghost are not three Gods, but one onlie God.

S Wherefore is the third Person in Trinitie called holie ghost? Are not also al Angels, and al the blessed foules, spirits and holie?

M God is called the Holie spirit by excellencie, because he is the chiefest spirite, and most holie and author of al created spirites, and of al holines. Like as amongst mē, ther are manie that are fathers and holie, either by office, or by goodnes of life, to wit, manie good Bishops, or Priests, or religious men: and yet there is none called Holie Father, but the Pope: be-

because this name belongeth vnto him alone by excellencie, being the head of al other fathers, and ought to be the most holie of al by goodnes of life, as he is by office, representing vnto vs the person of Christ.

S If the name of holie ghost, belong vnto God by excellencie, wherefore is it onely attributed vnto the third Person. Is not the father also, & the Sonne a spirit & holy by excellencie?

M It is true. But because the first Person hath a proper name, to wit, the Father: & the second hath a proper name, to wit, the Son: to the third is left a commō name, to distinguish him from the other two. And moreover you are to know, that when it is said of the third diuine Person, that he is the holy ghost; these two words make one name only. As whē a man is called *Ioannes Maria*, they are one onely name, though otherwise *Iohn* & *Mary* are commonly two names.

S What meaneth it that the Holie Ghost is painted in the forme of a Doue, especiallie ouer Christ, and our Ladie?

M You must not thinke that the Holy Ghost hath a bodie, or that he can be seene with corporall eyes: but he is painted so, that we may knowe the effects, which he worketh vpon men. And because the Doue is simple, pure, ielouse, and fruitfull, he is therefore painted ouer Christ and our Ladie, to the ende we may vnderstand, that Christ and our Ladie were full of grace, and of the gifts of the Holy Ghost, and in particular of holy simplicitie, puritie, zeale of foules, and spirituall fecunditie, by the which they haue gained infinite children, to wit, all the faithfull, and good Christians.

S What meaneth it that the Holie Ghost is painted ouer the Apostles, in forme of fyerie tongues?

M Be-

M Because the Holie Ghost, tenne daies after the ascension of our Lord came vpon the Apostles, and replenished them with knowlegde, with charitie, and with eloquence, teaching them to speake with all tongues, to the ende they might be able to preach the Holy faith, through the whole world. And in signe of these wonderfull effects, he caused those tongues of fire to appeare: because the light of that fire, doth signifie wisdom, the heate of the same, doth signifie charitie, and the forme of a tongue signifyeth eloquence: and for that this was a most great benefite, which God bestowed vpon his Church, therefore we doe celebrate that great Feast, called Pentecost, or the Feast of the Holie Ghost.

Of the ninth Article.

S **VV**HAT signifyeth that which is saide in the ninth article. The Holie Catholike Church

Church: the communion of Saints:
M Here beginneth the second part
 of the Creede. For the first parte be-
 longeth vnto God, the second vnto
 the Church the spouse of God. And

as in God we beleue one Diuinity,
 and three Persons: so in the Church
 wee beleue that there is one onely
 Church: and that it hath three prin-
 cipall graces: the first in the soule,
 which is the remission of sinnes, an
 other in the bodie, which shal be the
 resurrection of the flesh: and the
 third in the soule and bodie toge-
 ther, which shall be life eternall, as
 we shall see in the articles following.

S May it please you declare vnto
 me, the whole article word by word:

& first what meaneth the Church?

M It signifyeth a conuocation, or
 congregation of men, which are
 baptized, and make profession of
 the faith, and law of Christ, vnder
 the obedience, of the chiefe Bishop

of

of Rome: and it is called Conuoca-
 tion, because wee are not borne
 Christians, as we are borne English-
 men, Italians, French, or of any o-
 ther countrey: but wee are called
 Christians of Christ, and wee enter
 into this congregation by baptisme,
 which is as the doore of the church.
 And to be in the Church, it doeth
 not suffice to bee baptized, but it is
 needeful to beleue and confesse the
 holie faith and law of Christ, as the
 Pastors and Preachers of the same
 Church do teach vs. Neither doth
 this suffice, but it is necessarie to o-
 bey the chiefe Bishop of Rome, as
 Vicar of Christ, to wit, to acknow-
 ledge and hold him for chiefe Su-
 periour and Vicar of Christ.

S If the Church be a congregation
 of men: how do we call those build-
 ings Churches, where Masse and o-
 ther Seruice of God is said?

M Because the faithfull, which are
 the

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the true Church, are gathered together in those buildings, to practise the exercises of Christians, therefore those buildings are also called Churches: chiefly when they are dedicated, and consecrated to the service of God. But we in this Article, doe not speake of the Churches made of stone & wood, but of the living Church, which is, the faithful baptised people, and obedient vnto the vicar of Christ, as hath been said.

S Why is it said, The Church, and not the Churches seeing manie congregations of the faithful are founded in diuers parts of the world?

M Because the Church is but one, though it containe al the faithful, which are dispersed through the whole world, not only those which are now living but also those, which haue ben from the beginning, and shal be vntil the end of the world.

And

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And therefore it is not only called one but also Catholike, that is to say vniuersal, because it is extended to all places, and to all times.

S For what reason, is the Church called one onlie, if it conteine so great a multitude of men?

M It is called one onelie, because it hath one onlie head, which is Christ, and his one Vicar in earth the Bishop of Rome? and againe, because it liueth by one and the same spirit, and hath one and the same law. As a kingdome is called one, because it hath one onlie king, and the same lawes, though in that kingdome, there be manie prouinces, & manie more Cities or townes.

S Wherefore is it saide, that this Church is holie, seeing there are manie wicked men in it?

M It is called holie for three reasons: first, because the head thereof, which is Christ, is most holie: like as

one

one that hath a fayre faice, is said to be a faire man, though he haue some crooked finger, or some blot on his breast or shoulders. Secondly, because all faithfull people are holy, by faith and profession, for they haue one moste true and diuine faith, and make profession of the holie Sacraments, and of a most iuste law, which doth not command any thing, but that which is good, and forbiddeth nothing, but that which is euill. Thirdly, because there are alwaies in the Church some assuredly good, not onely by faith and profession, but by vertues and maners also: Whereas among Iewes, Turkes, Heretiks and such-like people, who are out of the Church, none at all can truely be good.

S What signifyeth the Communion of Saints?

M It signifyeth, that the body of the holie Church, is in such sort vnited,

ted, that of the good of one member all the rest doe participate: whereby how many soeuer there bee in farre countries, though we do not knowe them, yet their Masses, diuine offices, other prayers and good workes helpe vs also. And this Communion is not onely heere vpon earth, but our Masses, prayers and other good workes, helpe those that be in Purgatorie: And the prayers of such, as are in heauen helpe vs, & the soules also in Purgatorie.

S If this be so, it needeth not to pray for any in particular, nor to procure Masse to be said for this or for that soule in Purgatorie, seeing all good is common.

M It is not so: Because Masse, prayers, and other good workes, though they be in some sort comon vnto al, yet they help more such as they are done for in particular, then others.

S What shall wee say of such as are
ex-

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communicated, do they also participate of the good workes of the faithfull, or no?

M For this they are called excommunicated, because they haue not the communion of the Saints, for they are like bowes cut from the tree, or like members separated from the bodie, which do not enjoy the good humors, that are spread amongst the other bowes, and vnited members. And by this you may gather, what account is to be made of excommunication, seeing he cannot haue God for his Father, that hath not the Church for his Mother.

S Are then the excommunicated out of the Church, as the Iewes, and other Infidels be?

M So it is: but there is this difference, that the Iewes and Turkes are out of the Church, because they neuer entred in, being neuer baptised; the Heretikes, which are baptised,
and

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and haue lost their faith are out, because they are gone forth, and fled away of themselues, and therefore the Church enforceth them by diuers punishments, to returne vnto the Holy faith: As when a sheepe flyeth from the fold, the shepheard forceth him with his stafe to returne. But other excommunicated which haue baptisme and faith, and did enter in, and not goe out of themselues, are driuen out by force. As when the shepheard driueth forth an infected sheepe, and leaueth the same a pray for the Wolfe. Yet true it is, that the Church driueth not out the excommunicated, to the end they should euer remaine out, but to the end they should repent of their disobedience, and demaund to returne being humbled, and so be receiued againe into the bosome of their mother, and to the communion of Saints.

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Of

Of the tenth article.

S **VV**hat is signified, by the remission of sins? which is the tenth article.

M This is the first of those three principal benefites, which are found in the Church. For which it is needful to know, that al men are borne sinners, and enimes to God, and after increasing, they passe from euil to worse, vntil by the grace of God, their sinnes be remitted, and so become his friends, and children. This grace which is so great, is not found other where, thē in the holie church. In which are the holie Sacramēts, & namely Baptisme, & Penance, which as heauenlie medicins curemen of al spiritual diseases, which are sinnes.

S I pray you declare vnto me, a little better, how great this benifite is, of remission of sinnes?

M In the world is not found, a greater euil then sinne is: not onely for that

that al euills in this life, and in the life to come, do spring from it; but also, for that sinne is the cause, that man becommeth an enemie to God. And what can be said worse, then to be enemie vnto him, who can do al that he wil, and none can resist him: & who can defend him, with whom God is angrie? And contrariwise, in this life a greater good can not be found, then to be in grace: for who can hurt him, whom God defendeth al things being in the hands of God? Briefly you know, that amongst corporal thinges life is most esteemed, because it is the foundation of al other good things: and death is most abhorred because it is contrarie vnto life. So then seeing sin is the spiritual death of the soule, and the remission of sin, is the life of the same soule: you may easely consider, how great a benefit is receiued, in the church seeing in it only, is the remission of sins.

Of the eleuenth article.

S **V** **V** **H** **A** **T** meaneth the resurrection of the flesh? which is the eleuenth article.

M This is the second principal benefite of the Holy Church, to wit, that in the last daye, all those whose sinnes shall be remitted, shall returne to life.

S And others which are out of the Church, or haue not remission of their sinnes, shall not they returne also to life againe?

M Touching naturall life, all shall returne to liue, as the good, so the bad: but because the resurrection of the bad, shall be for their perpetuall torment, & not for any good to the, therefore that life of theirs, is called rather a death, then a true life, & so the true resurrection, to wit, vnto life, worthy to be desired, shall not be of any, but of the good, which shall be found without sinne.

S I

S I would know, if the same bodies, which wee now haue shall rise, or others like them?

M There is no doubt, but the same bodies shall rise, because otherwise, it should not be a true resurrection, if the same should not rise, which is fallen, and that same returne to liue, which is dead. And againe, the resurrection is to the end, that the bodie be partaker of the reward, or punishment, as it hath ben partaker of good workes or the sinnes: & there must be the same bodie, because another bodie should not merit either punishment or reward.

S How is it possible, that bodie should return to liue, which hath bin burned, and the ashes scattered with the winde, and cast into riuers.

M Yes, for God can doe that which seemeth to vs impossible. And therefore it is said, in the beginning of the Creede, that God is omnipotent.

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And

And if you consider that God hath made the heauen and the earth of nothing, it will not seeme hard vnto you to beleue, that he can bring againe to the former state that which is turned into ashes.

S I would know whether men shall returne to be men, & women to be women, or rather all to one maner?

M It is necessarie to beleue, that the men shall be men, & the women shall be women: because otherwise they should not be the same bodies, that they were before, and as I haue already told you, they are to be the same, albeit in the life to come, there shall not be any more bringing forth of children, nor husbands, nor wiues yet there shall be diuersitie of men and women, to the ende, that euerie one enjoy the reward of their proper vertues, which they haue exercised in their owne sexe, and as it shall be a goodly sight to behold the glorie

of

of Martyrs, & of Confessors, so shall it be to behold the glorie of the virgins, and aboue all, the Mother of our Lord.

S I pray you tell me, in what age & stature we shall rise, seeing that some doe die children, some young-men, others old?

M All shall rise in that stature, and in that state which they had or were to haue, at the age of thirty three years, in the which our Lorde rose. So that the children shall rise so great as they should haue bene, if they had arriued vnto thirtie three yeares: and the olde men shall rise in that flowre of age which they had, when they were thirtie and three yeares olde. And if any in this life, haue bene Blinde, Crooked, a Dwarfie, or had anie other deformitie, hee shall ryse whole, sonnde, and with all perfection. Because the workes, of G O D are perfecte. And so

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in the resurrection, which shalbe his proper worke, he wil correct the errors, and defectes of nature.

Of the twelfth article.

S V V Hat signifieth; Life euerlasting, which is the last article?

M It signifieth a complete felicitie of the soule and of the bodie. And this is the chiefe good, and last end, which wee gaine by being in the Church.

S Tel me I beseech you in particular, what goodnes shal there be in life euerlasting?

M I wil teach you this mysterie, by a similitude of the thinges in this world. You know that here in earth, we desier a bodie, that is sound, comelie, nimble, and strong: a soule that is wise, prudent, and learned, touching the vnderstanding, & ful of al vertues touching the wil: & besides these, we desire exterior goods

to wit, riches, honors, powre, and pleasures. Euen so is eternal life, the bodie for health shal haue immortallitie, with impassibilitie, that is to say, that nothing can harme it: for beautie it shal haue cleannes, to wit, it shal shine, as the sun: for nimblenes it shal haue agilitie, that in one moment, it shal be able to moue from one side of the worlde to the other, and from the earth to heauen, without anie labour: for strength it shal haue such force, that without eating, drinking, sleeping, or other rest, it shal be able to serue the spirit, in al things that shal be necessarie, neither shal it haue feare of anie thing. Touching the soule, the vnderstanding shal be ful of knowledge, for it shall behold the cause of al things, which is God. The wil shalbe ful of so much goodnes, and charitie, that it can not commit anie venial sinne. The riches shal be to want nothing, hauing
all

all things in God. Their honour, to be the children of God, equall to Angels, for they shall be kings, and spirituall Priests for euer: their power agreeable; for together with God, they shall bee Lordes of the whole world, & be able to do all that they shall haue will to doe: for that they shall alwaies be conformable to the will of God, which nothing can resist. Finally, their delight shall be vnspokeable, because all their powers, aswel of the soule as of the body, shall be joynd vnto their proper objects. Whereof will arise a full contentment, a most perfect peace neuer proued before, a perpetuall gladnes, joy, and exultation.

S If euery one shall haue all these things, & euery one shall be contented in one maner, then shall not one be more blessed in heauē then another.

M Yes assuredly: For he who hath merited more in this life, shall haue
grea-

greater reward, & shall be more happy: yet for al that, there shall be no enuie, nor any discontentment: because each one shall be filled, according to their capacitie: & those which haue merited more, shall be more capable, & so shall haue more glorie. As for example: If a Father hauing manie children, one greater then another, according to their age, should make to euery one of them, a garment of cloth of gold, proportionable vnto euery ones stature, there is no doubt but that the greatest should haue the biggest garment, & of greatest value: & yet euery one would remaine contented: neither would hee that were lesse, desire the garment of him that were greater, because it would not be so fit for him.

S What is the cause of this beatitude of heauē is called life euerlasting: shall not the damned liue for euer in hel?

M Life properly is saide to bee in
other

those things which mooue of themselves. Whereupon in a certain manner, the water of a fountaine is called Liue-water, because it mooueth: and water of Pooles, is called dead, because it standeth still. So the blessed in heauē, are said to haue eternal life, for that they can worke all that they wil, with all their inwarde, and outwarde powers, without any impediment. And they doe alwaies worke and exercise themselves as they most desire. But the damned in hell, notwithstanding they liue (for they shall neuer bee consumed) yet they are said to haue eternall death, because they are still tyed vnto the fire and torments, and are enforced euer to suffer that which they would not: neither can they do anie thing, that they would. So that the blessed in heauen enjoy all good, without any mixture of euil: and the damned in hell, do suffer all euill, not being

ing able to fulfil any of their desires.
S What meaneth Amen? which is put to the end of the Creede.
M It meaneth, so is the trueth, to wit, all that which hath been said, is true and certaine.

CHAP. IIII. The declaration of
 our Lords prayer.

S I haue learned through the grace of God, that I am to beleue: I desire that you now teach me what I am to hope for, & desire; & what meanes I may haue to obtaine it.
M Al that you demaund is conteyned in our Lords prayer, which wee call the *Pater noster*: For in this prayer is declared what thing is to be desired, & of whom we are to demand it, and the selfe-same prayer is the meanes to obtaine it.
S Which is our Lords prayer?
M It is this, Our father which art in heauen, &c.

S For what cause do you prefer the
Pa-

Pater noster, before all other praier.

M First, because it is the most excellent of all, being made by Christ himselfe, who is the supream wisdom. Secondly, because this praier is shortest, and so is easie to be learned and kept in memorie, & withal full of substance; conteyning all that we ought to demand of God: thirdly, because it is most profitable, and effectual, being made by him who is both our Iudge & our Aduocate, & therefore knoweth better then any other, how we ought to demaunde, that we may obtaine. Fourthlie it is the most necessarie of all others, in regard that all Christians are bound to know it, & to repeate it euery day, and therefore it is called the dailie praier, that is to say, prayer to be said euery day.

S Declare then (I pray you) those wordes: Our Father which art in heauen.

M These

M These few words are, as it were a litle preface, or a preparation to the praier. For in saying that God is our Father, we take corage & confidēce, to pray vnto him: in saying hee is in heauē, we remember our selues, that we ought to go vnto him with great feare & humilitie, seeing he is not an earthly father, but an heauēly: again, saying he is a Father, wee consider that he is willing to pleasure vs, in that wee demaund; in saying hee is in heauen as Lord & master of the world, we vnderstande that he can do so much as he wil. Finally, in saying he is a Father, we remember that we are children of God, & heires of heauen, in saying he is in heauen; & considering that we are on earth, we remēber that we haue not the possession of our inheritance, but that wee are pilgrims and trauellers, in a land of our enemies, and therefore stand in great neede of his helpe.

S De-

S Declare (if you please) vnto mee all the words in particular.

M The worde Father, albeit it belongeth to God, as he is Father of all things by creation, yet in this prayer, it is vnderstood of God, as hee is the Father of good Christians by adoption. It is true also that sinners may say vnto God, Our father, who desire to be conuerted to him, & to become his childrē. And only those cannot truly saye, the *Pater noster*, who neither are, nor desire to be the children of God, not thinking at all of amending themselues.

S Wherefore is it said, Our Father, and not my Father?

M It is said, Our Father, to the end wee may vnderstand that we are all brethren, and as brethren ought to loue, and be vnited together, being the children of one & the same Father. It is also said, Our Father, to teach vs, that a cōmon praier is better

then

then a priuate, and more profitable also vnto him that doth pray: for that whiles each one saith: Our Father, euerie one prayeth for al, and al pray for euerie one.

S Wherefore is it said, Which are in heauen? is not God in al places?

M God is said to dwel in heauen, not for that he is not in al places: but because heauen is the most noble part of the world, and in it doth appeare the greatnes, powre, and wisdom of God. Finally in it, God vouchsafeth to be seene face to face, of the Angels, and blessed men. It may be also said, that God is in heauen, because he dwelleth in a periculer manner, in the Angels, & in holie mē, who are spiritual heauens.

S Let vs now come vnto the first petition, what meaneth: Hallowed be thy name?

M Name in this place, signifieth fame and renoume, as when we say

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that

that one hath a great name, because he is knowne of manie. Or that he hath a good name, or an euil name; because he hath a good fame, or an euil fame, being knowne of manie and commended for good, or discommended for bad. Wherefore to sanctifie the name of God, is nothing els, then to publish through the world the knowledge of God, & to conserue it pure and holie in the hartes and mouthes of men, as in it selfe it is. And because there are in the world manie infidels, who know not God, and manie euil Christians, that blaspheme & curse him, therefore those that are the children of God, and haue zeale of the honour of their father, do praie with great desire, that his name may be sanctified, that is, that it be through the whole world knowen, adored, cōfessed, praised & blessed, as is conuenient.

S Seing wee desire, that God bee knowne

knownen, and praised of men, were it not better to demand it of men, then of God.

M Man is not able of him self, neither to knowe, nor to praise God, & therefore we demand of God, that he wil worke with his grace in that maner, that the Infidels, and other sinners may be conuerred, & being conuerred, beginne to know & praise his holie name.

S Wherefore is the prayer begune with demanding, that the name of God be sanctified?

M We are bound to loue God aboue al things, & more then our selues; & therefore our first, & most frequent desire, ought to be of the glorie of God, and for this cause were we created, and endued with reason, to the end we may know, and praise God: wherein also doth consist our chifest good, as we shal say here after.

S Declare vnto me now the second

petition: Thy kingdome come,

M In this petition, in fit place we demand our owne saluation, after that in the first we demanded the glorie of God?

S What is to be vnderstood, by the kingdome of God?

M The kingdome of God may be vnderstood three maner of waies: for we finde a kingdome of nature, a kingdom of grace, and a kingdome of glorie. The kingdome of nature is that, where with God gouerneth al the creatures, as absolute Lord of al things. For albeit peruerse men do euil, and obserue not the law of God, yet God doth raigne ouer the, for that when it pleaseth him he hindereth their disignmentes. And though he permit them sometimes to haue their desires, afterwarde hee punisheth them seuerely: and there is none that can resist his wil, nor that can do otherwise, then he

or-

ordaineth or permitteth. The kingdome of grace is that, wherewith God gouerneth & ruleth the soules, & harts of good Christians, giuing them spirite and grace to serue him willingly, & to seeke his glorie aboue all things. The kingdome of glorie shalbe in the other life, after the day of iudgement: for that then God wil raigne with all the Saints, ouer all things created, without any resistace. For the al the force of the diuels shal be taken away, & also of al peruerse men, who shalbe shut vp in eternall prison of hel. In that time shal death also be extinguished, & corruption, with al the tentations of the world & of the flesh, which now trouble the seruants of God. So that shalbe quiet & peaceable kingdome, with secure possessiō of perfect & eternal felicity.

S Which of these three kingdoms is spoken of, in this petition?

M Not of the first: for that is not to

F 3

come

come, but is now come. Neither of the second, for that is spoken of in the first petition, & is in a great part already come. But here is spoken of the third, which is to come, and is expected with great desire, of all those that know the miserie of this life: & so in this petition we demand our chiefe good, and the perfect glory of both soule and bodie.

S If the kingdome of God (which we desire may come quickly) shall begin after the day of Iudgment, then we desire & demand that this world should speedely end, & that the day of iudgement should come shortly.

M So it is: for thought the louers of the world can haue no worse newes, then to heare the day of Iudgement named: yet the citiznes of heauen, who liue now as pilgrimes, and banished men here below in earth, haue no other greater desire: Where vpon S. Augustin saith, that like as
be-

before Christ came into the world, all the desires of the Saints of the ancient law, were directed to the first comming of Christ: so now all the desires of holie men of the new law, are directed to the second comming of the same Christ, which wil bring vs perfect beatitude.

S Let vs passe vnto the third petition. What do those wordes signifie: Thy wil be done, in earth, as it is in heauen.

M In these words is demanded grace, to obserue wel the law of god. For that the eternal life, which is the end of man being demanded in the second petition, it was conuenient, that the principal meanes to arriue vnto that end should be demanded next after: & this principal meanes is the obseruing of the commandements of God, as our lord hath said: if thou wilt enter into eternall life: keep the commandements: & for so

much as wee are not able of our selues, to kepe all the commandements in such sorte as we ought, therefore we demand of God, that his wil be done by vs: that is, that he geue vs grace to fulfil his wil, in obeying wholly, and in al things his holie commandements.

S I desire to know, whether that besides the fulfilling the wil of God in obseruing the commandements, we are bound also to conforme our willes with Gods wil, when he sendeth vs tribulations?

M We are bound at the lest, not to murmur, nor to grudge at the providence of God: because al that he sendeth or permitteth, he doth it to a good end: to wit, to giue vs occasion of greater merite, if we be good: or els to purge vs if we be bad?

S To what purpose is added: In earth as it is in heauen;

M To teach vs, that we ought to en-

endeuour to obey God, and to obserue his holie commandements, with that perfection, promptnes & gladnes, with which the Angels do obey in heauen: who neuer committed anie litle default in obseruing al the commandements of God. It may be also said that we desire; and demaund, that sinners, signified by the earth, may obey God, as the Saints do obey him who are signified by heauen, Or els that the whole Church, signified by the earth may intirely obey God, as Christ, who is signified by heauen, obeyd him.

S Let vs come vnto the fourth petition: what meaneth, Geue vs this day our daylie bread?

M With great reason, bread is demanded that mainteinerh life, after that grace hath been demanded, which is life it selfe, For that the first thing, that anie one begining to liue desireth, is food, where with life is main-

maintained. But you haue to vnderstande, that in this prayer, spirituall bread is principally demaunded, which is the meate of the soule: and secondarily corporall bread, which is the food for the body. And by spirituall bread, is vnderstood the most holy Sacrament of the altar, that is the celestial and diuine bread, which merueilously nourisheth the life of the soule: & likewise the word of god is vnderstood, which by preaching or reading of spirituall bookes, helpeth no little to nourish the same life of the soule. Finally is vnderstood, the inspiration of God, prayer, and euery other thing, which helpeth to maintaine and increase grace in vs, the which (as is saide) is the life of the soule. By corporall bread is vnderstood all that is needful vnto vs, to maintaine the life of the bodie, which is as an instrument of the soule, to do good workes.

S Where-

S Wherefore is it saide, that this bread is ours.

M With great mysterie this bread is called ours, for if we speake of the blessed Sacrament, that is our bread, because of our saluation it was formed by the holy ghost, in the wombe of the blessed Virgin, and in a certaine manner, bakte in the Ouen of the holy Crosse, & serued vp, on the table of the Altar, by the handes of Priests. And moreouer it is ours, because it is the bread proper of the children, and may not be giuen vnto dogges, that is to say, to Infidels, nor to those that are in mortall sinne. If wee speake of the doctrine, wee call it our bread, to witte, that which is distributed by the true preachers, vnto the children of the Holy Church, and not the strange bread, to wit, that which al heretikes giue vnto their followers, which is corrupt and pestiferous bread. But if

we

we speake of corporall bread, we desire that God will giue vs our owne bread, and not that which belongeth to others, to wit, that he wil help vs in iust and lawfull gaines. And againe, that he blesse our lands, possessions, and all our labours, to the end, that without injurie and fraud, we may procure our liuing.

S Wherefore is it saide, that this bread is dailie?

M It is called dailie, that is to saye, bread for euerie daye, for that wee desire not superfluous or curious things, but simply that which may suffice for the daies refection: and as well for the soule as for the bodie, especially knowing that wee are pilgrims, and strangers in this life.

S Wherefore is it said: Giue vnto vs?

M Because, albeit we are willing to labour to haue bread, as well spirituall as corporall, yet wee know that our labours should all bee vaine, if
God

God concurred not with his grace: as we often see that how much soeuer men labour to sowe and reape, yet dearth doth happen for the sins of the world. We demaund also, that God giue vs our bread, that is to say, that not only he helpe vs to procure and game it, but that he also blesse and sanctifie it, when we vse it: that it may do vs good and be profitable both to soule and bodie.

S Wherefore is annexed that worde this day?

M The word, this day, signifyeth the whole time of this temporal life, and so we demand of God, that during the time of this life he sustaine vs, with spirituall and corporall bread vntill wee arrive vnto our heauenly cuntry, where we shal haue no need more of Sacraments of preachings, nor of corporall foode. It may be also said, that we demand of God that he giue vs to day this bread, because

we

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wee will not bee sollicitous for the morrow, not knowing whether wee shall be liuing to morrow or no. And so our Loide hath taught vs, not to trouble our selues, with things that be not present. So that we demand this daye, the bread which is sufficient for this day: & that for the morrow, we shal demand to morrow.

S There ariseth a new doubt to me, of that which you haue saide: for if wee ought not to trouble our selues with any thing, but with that which is present they doe euill, that make prouision of corne, of wine, and of other necessaries, for the whole yeare.

M Our Lord, when he taught vs, not to trouble our selues with things not present, meant nothing else, but to deliuer vs of superfluous cares, which do greatly hinder prayers, & other things of greater importance, that belong vnto the gaining of eternal life. And therefore when the
care

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care for things to come, is not superfluous: but necessarie, as to make such prouision, as you speake of, it is not euil to think of that, which is to come. Yea rather such a thought is not of the morow, but of this day: for if we should not thinke of it vntill to morrow, we shuld not haue so fit time

S The fift petition followeth: What meaneth, And forgiue vs our debts, as we also forgiue our debtors?

M We haue already, in the foure petitions that goe before, demanded of god, that he wil giue vs all things, as wel eternall as temporal: now in the three following, we demand, that he wil deliuer vs fro al euil past, present & to come: And so you see it is true which I said before, that in this prayer is contained al that we can desire. Wee demaund then in this petition, that God deliuer vs from euill, that is paste, to witte, from the sinnes which wee haue committed,
so

for so our Lorde declared vnto the holy Apostles, when he taught them this prayer; that by debts they ought to vnderstand finnes.

S For what cause are finnes called debts?

M For three causes. First, because euery man that sinneth, remaineth debter to satisfie God for the iniurie which he hath done him. Secondly, because he that sinneth, doth transgresse the law of God; and because the same lawe promisseth rewarde to all that obserue it, and punishment to him that doth not obserue it, therefore he that obserueth it not, remaineth debter to paye the penaltie. Thirdly, because each one of vs is bound to cultiuare (or manure) the vineard of his soule, and to yeeld to God the fruite of his good workes. Therefore hee that doth not good workes, & much more he that doth euil workes, instead of good, is debter

to god, who is the true lord of al vineyards: & because al we do often faile aswel in doing that we ought not, as in doing that we ought: therefore it is cōuenient that oftentimes euery day we humbly desire of God that hee remit our debts. **S** Wherefore is it added, as we also forgiue our debtors

M Here likewise by debtes, are vnderstood the offences iniuries, which we receiue of ouer neighbours. And wee desire of God, that hee will pardon our offences, as wee pardon them, that haue offended vs: for that like as he who pardoneth the offences receiued of his neighbour, is more disposed to receiue pardon of his offences committed against God so contrariwise, he that will not pardon the iniuries of his neighbour, doth make himselfe vnworthie, that God should pardon him. Finally, in saying that we pardon the iniuries of our neighbours, wee make knowne,

that mercie doth please vs, and that we make account, that to pardon is a magnanimous & a notable thing. To the ende that when we demande mercie of God, he may not answere vs, how wouldest thou that I should vse mercie towards thee, seeing thou doest hate mercie towards others? & how doest thou demand pardon of me, seing thou esteemest pardoning as an act of a base minde.

S Declare then vnto me, I pray you the sixt petition. And leade vs not into tentation.

M In this petitiō is demanded help against euil to come: to wit, against tentations, which are occasions that make vs fall into sin. Here you haue to know that principally it is demanded, that God permit vs not to bee vanquished & ouercome by tētations: & because tentatiōs are dangerous, & the victorie doubtful, therefore we demand also that God permit

mit vs not to bee tempted, chiefly when he seeth that the victorie shall not be ours, but the diuels: & of this you are to draw an excellent lesson, to wit, that not only the diuel cānot ouercome vs, but also that he cānot so much as tempt vs, if God doe not permit him.

S I doe not well vnderstande that speech: Lead vs not into tentatiō: for it may seeme to haue this sense, that god vseth to lead men into tentatiōs and that we desire him not to do it?

M To bring or lead into tentations whether it be to tempt to euil, or to cause one to fall into sinne, is proper to the diuel, & pertaineth in no respect to God, who greatly hateth sinne. But after the manner of speaking in Holie Scripture, when God is said to induce or leade into tentation, it is nothing else, but to permit that one be tempted, or ouercome by tentation: so the sense of this petition

tion is no other but as we haue said, that knowing our owne weakenes & frailtie, and on the other side, the subtiltie and force of the diuel, we desire of God, not only that he wil not permit vs to be ouerthrowne by temptations, but also that he permit vs not to be tempted, if he see not, that we shall remaine victorious.

S The last petition remaineth: But deliuer vs from euill. What euill is spoke of in this petition?

M This last petition doth in parte confirme the former petitions, and partly it addeth some things more. And therefore it saith: But deliuer vs from euill, that is, I do not onely demand that thou remit vnto vs our sinnes past, and defend vs from sins to come: but morcouer, that thou deliuer vs also from all present euill. And marke well that our Lord with great wisdom teacheth vs, to demand to be deliuered from all euill
and

and commeth not to particulars, as to pouertie, sicknes, persecutions, & the like, For that oftentimes it doth seeme vnto vs, that a thing is good for vs, which God doth see is euill. And contrariwise it seemeth to vs, that a thing is euil, which God seeth is good for vs. And therefore according to the instruction of our Lord, we demand, that he deliuer vs from all that which he seeth is euil for vs, be it prosperitie or aduersitie.

S What meaneth Amen?

M This is an Hebrew word, & (as I haue already said vnto you) it signifyeth, so be it: or, so it is. And as in the end of the Creed Amen signifyeth so it is, and so I beleue: In like maner, in the end of the *Pater noster*, Amen signifyeth, so be it, so I desire, and so I pray that it may be done.

Cap. V. The declaration of the Aue Maria.

S **N**OW you haue declared to me the *Pater noster*, I desire
G 3 that

that you declare also, the *Aue Maria*
M I wil do it willingly, for I desire
 that you be most deuout to our blef-
 sed Ladie. The *Aue Maria* in our
 vulgar tongue is this: Haile Marie
 full of grace, &c.

S What meaneth it, that to the *Pa-
 ter noster*, the *Aue Maria* is ioyned,
 rather then anie other prayer?

M For so much as we haue no ad-
 uocate nor intercessor with Christ,
 more potent then his Mother, ther-
 fore when wee haue said the praier,
 which Christ hath taught vs, we re-
 paire also to his mother, to the end
 that she by her intercession, may
 helpe vs to obtaine, that we haue de-
 manded, in saying the *Pater noster*:
 like as in this world, when we haue
 geuen a supplication to the Prince,
 wee recommend the busines vnto
 the most potent that is in the court.

S Who composed the *Aue Maria*?

M God himselfe hath composed it.

For

For albeit hee taught it not by his
 owne mouth, yet he taught it by the
 mouth of the Archangel Gabriel, of
 S. Elizabeth, and of the Church. For
 those wordes, Haile Marie full of
 grace, our Lord is with thee, blessed
 art thou among women: were spoken
 by the Archangel Gabriel, but hee
 spake them as Gods embassadour, &
 so hee spake them as from God, and
 God spake them by the mouth of his
 Embassadour. Those other wordes:
 & blessed is the fruit of thy wombe,
 Saint Elizabeth spake, but she spake
 them whē she was replenished with
 the Holy Ghost, as the Euangelist
 Saint Luke testifyeth. Whereby it
 appeareth, that the holy Ghost spake
 them by the mouth of S. Elizabeth.
 Al the rest, holy church hath added,
 which is gouerned & taught by the
 same holy ghost; so it may wel be said
 that after the *pater noster* which christ
 taught vs by his owne mouth, the

G 4

Aue

Aue Maria is the most excellent prayer that can be found: being composed by the same God, & taught vs by the mouth of his seruants.

S Let vs come thē to the declaratiō Wherefore do we say, Haile Marie?

M This is a salutation, which we geue vnto her, to shew that we are friendes and of acquaintance, and therefore dare come to speake vnto her, and we vse the words of the Angel, for that we know that she is pleased to heare often that newes which the Angell brought her, when hee spake the same wordes: and thee rejoyceth also, that wee are mindefull thereof, and that we are gratefull to God for so great a benefite.

S What meaneth, Full of grace?

M The grace of God worketh three principall effects in the soule. It wipeth out the finnes which are as spottes that defile the soule: it adorneth the same soule with giftes and
vertues

vertues: and finallie, it in-ableth to doe meritorious workes, gratefull to the diuine Majestie. Our Ladie is full of grace, because touching the first effect, she neuer had any spot of sinne, neither Original nor Actuell, neither mortal nor venial: Touching the second, she had al the vertues & gifts of the holy ghost, in the highest degree. Touching the third, she did works so gratefull vnto God, and so meritorious, that she was worthie to be assumed in bodie and soule aboue al the orders of Angels.

S It seemeth not that our Ladie had more grace then other Saints. For I haue often heard that S. Stephen & other Saints were full of grace.

M How much soeuer it is said of other Saints, that they were full of grace, yet our Ladie had most grace of them al: for that she was made by God capable of more grace, then any other Saints: as for example if
ma-

manie vessels one greater then another were filled with balme, al should be ful, & yet in the greatest should be more balme, then in the others. And the reason of this is, because God doeth make men capable of more or lesse grace, according to the offices which he geueth them. And for so much as the greatest office that hath been geuen to a meere creature, was to be the Mother of God, therefore our Ladie was made capable of, & filled with more grace then anie other meere creature.

S What meaneth, Our Lord is with thee?

M this is an other singular praise of the blessed virgin which signifieth to vs that our Lord hath bene with our Ladie from the beginning of her conception, with a perpetual assistance, gouerning her, directing her, and defending her. And hereof it commeth that she neuer committed

ted anie sinne, either in thought, in worde, or in deed. Wherevpon God hath not only adorned this most holy virgin with al graces, but he would also remaine alwaies with her as guardian of so great a treasure.

S What meaneth, Blessed art thou among women?

M This is the third praise, which is geuen to our B. Ladie, in which is declared, that she is not only ful of al the graces, which can belong to a virgin: but of those also which can belong vnto a wife, and therby doth absolutely surpasse al other women, which haue bene, or shal be. The benediction of a married woman is fecunditie, and this was not wanting to the blessed Virgin, seeing shee hath brought forth a childe, which is more worth, then a hundreth thousand Children. It may also be said, that shee is a Mother of a verie great number of Children: for that

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all good Christians are brothers to Christ, and consequently are childre to our Ladie, not by birth and nature, in which maner only Christ is her childe: but by loue and motherlie affection, which she had towards all. Whereupon she is worthely said to bee blessed amongst all women: because others had either the glorie of virginitie without fecunditie, or the benediction of fecunditie without Virginie: she only had joyntlie by a singuler priuiledge of God, the honour of perfect virginitie, with the benediction of the highest and most happie fecunditie.

S What meaneth. And blessed is the fruit of thy wombe Iesus.

M This is the fourth praise, which is giuen to our Ladie, that she is not onely worthy of honour, for that she hath in her selfe: but for that also, which is in the fruit of her wombe. Because the praise of the fruite redoundeth

doundeth to the tree, and the glorie of the child redoundeth to the mother. And because Iesus is not onlie true man, and blessed amongst men; but is also God, blessed aboue all things, as S. Paul teacheth vs, therefore his mother is not onely blessed amongst women; but shee is blessed amongst all the creatures, as well in earth as in heauen.

S Declare vnto me I pray you that which remaineth of the *Aue Maria*.

M In the words following, the holy Church repeating the principall praise of our Ladie, which is to bee the mother of God, and so shewing, that she can obtain of the same God what shee pleaseth, desireth her to make intercession for vs, who haue great need thereof being finners, & that she help vs while we liue, and in particular, at the poynt of death, when we shal be in greatest danger.

S I would gladly know, wherefore it ring-

ring to the *Aue Maria*, three times in the day, to wit, in the morning, at midday, and in the euening.

M To the end we may vnderstand, that we haue need to make recourse often to the helpe of God, and of the Saints: being in the midst of enemies visible & inuisible. And that we ought not to thinke it sufficient to haue recourse to the armour of praier in the beginning of our works but that we must do the same in the progresse and in the end. There is also an other mysterie in this ringing thrise to the *Aue Maria*. That is, holie Church would haue vs continually to remember the three principal mysteries of our Redemption, the Incarnation, the Passion, and the Resurrection. And therefore willeth that wee salute our B. Ladie in the morning, in memorie of the Resurrection of our lord: at midday, in memorie of the passion: & at night, in me-

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memory of the Incarnation. Because as we are certaine that our Lord was nayled on the Crosse at midday, & rose in the morning, so it is probably thought, that the Incarnation was in the night.

Cap. VI. The declaration of the ten Commandements.

H Auing now vnderstood the Creede, and the *Pater noster* with the *Aue Maria*: I desire that you would declare vnto mee the ten commandements of the law of God: for that this is the third principall part of the christian doctrine, as you told me in the beginning.

M You haue reason to desire to learne, & to vnderstand well the ten commandements of the law of god, because that faith and hope without charity, & without obseruing of the law, are not sufficient to saluation.

W hat is the cause, that seing in the world, & in the Church there are so many

many

many lawes and commandements, this lawe of the Commandements is preferred before all the rest?

M Many reasons may be alleadged concerning the excellencie of this law. First, for that this law was made by God, & written by himselfe, first of all in the hearts of men, & afterwards in two tables of stone: secondly, because this is most ancient lawe of all others, & as the fountain of all the rest. Thirdly, because this is most vniuersal law that is to be found: for it bindeth not onely Christians but Iewes also & Gentils: as well men as women, as well rich as poore, as well Princes as priuate men, as well the learned as the ignorāt. Fourthly, because this law is immutable & cānot be taken away, nor dispensed withal by any. Fifthly, because it is necessary to euery one to saluation, as our lord hath often taught vs, in his holy gospel; lastly, because it was promulgat
with

with greatest solemnity in mount Sinay with sound of Angelical trūpets with great thunder, and lightning from heauen, in the presence of all the people of God.

S Before you come to the declaration of the commandementes in particular; it would be gratful to me to vnderstand briefly the summe, and order of them?

M The end of al the commandementes is the loue of God, and of our neighbour: for they al teach vs, not to offend God, nor our neighbour: and for this cause they are diuided into two partes and were written (as I haue already said) in two tables of stone. The first part containeth three commandementes, which instruct vs of the bond wee haue to God. The second containeth seuen other precepts, which teach vs the bond, we haue to our neighbour. But you must know, that albe it

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in

in one table there were no more then three precepts, & in the other seauē: yet the two tables were equall, and both full written: for the three first were written with more words, and the other seauen with fewer: and so the seauen shorter precepts were equal touching the writing vnto the three longer.

S Wherefore are the Commandements of the first table three?

M Because they teach vs to loue God, with hart, with tongue, & with worke.

S Why are the commandementes of the second table seauen?

M Because, one teacheth vs to do good to our neighbour, the other six teach vs to do him no euil. First in his person, after in his honour, lastly in his goodes. And that neither in thought, worde, nor deede.

S Let vs now come vnto the commandementes them selues. And first shew

shew mee the wordes where with they were written by God in those tables.

M The wordes are these: I am the Lord thy God, which brought thee forth, out of the land of Egypt, from the house of seruitude.

1 Thou shalt not haue strange Gods in my sight.

2 Thou shalt not take the name of the Lord thy God in vaine.

3 Remember that thou sanctifie the Sabbath day.

4 Honour thy father & thy mother.

5 Thou shalt not murder.

6 Thou shalt not commit adultrie.

7 Thou shalt not steale.

8 Thou shalt not beare false witnes against thy neighbour.

9 Thou shalt not desire thy neighbours wife.

10 Thou shalt not couet the neighbours goods.

S What meane those wordes which

goe before the commandementes?

M In those words are yelded foure reasons, to shew that God can geue a law, and that we are bounde to obserue it. The first reason is in the word, I am the Lord, because God being our chief and highest Lord, who hath created vs of nothing, he may doubtles geue vs a law, as to his proper seruants. The second is in that word, God, because that word signifieth that our Lord is not only Lord (or Maister) but he is also supreme Iudge, and gouernour, and as such a one can geue a law, and punish those that obserue it not. The third is in that word, thine, because besides the bond which we haue to obey God, as seruants their maister and as subiects their Prince; we haue an other bond, by reason of the packt which God doth make with vs, and we with him, in holie Baptisme. For therein God taketh vs for his owne
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adopted children, and we take him for our proper Father: as God also taketh all the faithfull for his particular people, and the faithfull take God for their owne proper God and Lord. The fourth is in those wordes, which brought thee forth out of the land of Egypt, out of the house of seruitude; for that besides so manie other bondes, there is this of gratitude: for that God hath deliuered vs from the seruitude of the diuel & of sin, which was signified by that seruitude of Egypt and of Pharao, from the which the same God deliuered the people of the Iewes.

S Declare vnto mee now the first commandement.

M The first Commandement containeth three parts. The first is, that we ought to haue God for God. The second, that we must not take any other thing for God. The third, that we must not make Idols, to wit,

statues or Images, taking them for Gods, and that we must not adore the same Idols.

S Declare vnto me the first part.

M God will be taken for that which he is, to wit, for true God, which is done by exercising foure vertues towards his diuine Majestie, to wit, Faith, Hope, Charitie, and Religion. Hee that beleeueth in God, taketh God for God: because he taketh him for the chiefe veritie: and in this the Heretiks do sinne, for they doe not beleue in him. Hee that hopeth in God, taketh God for God, for that he holdeth him for most faithful, most pittifull, and also most potent, confidently considering that he can, and wil help him in al his necessities: & in this poynt those do sin, that despaire of the mercy of god, or do trust more in men, then in god, or so much in me as in God, he that loueth god aboue all thinges, taketh God for God, for
that

that hee taketh him for the chiefe goodnesse, and in this poynt those do sin, that loue any creature whatsoever more then god, or equal with God. And much more doe they sin, that hate God. Finallie, whosoever adoreth god with greatest reuerence as the vertue of Religion teacheth vs, taketh god for god: for he taketh him for the first beginning and author of all things, and in this poynt they offend, that beare small respect to God, and to thinges consecrated vnto him, as Churches, hallowed vessels, Priestes, and the like, and those also that honour men equally with God, or more then God.

S Declare I praye you the second part of this commandement.

M In the second part God willeth and commandeth, that wee take no created thing for God. And in this the Gentils offended in olde time, who not knowing the true God, did

take and adore for God diuers creatures, as the Sunne, the Moone, or some dead men. In the same Inchanters & Witches offend, and al Sorcerers, Negromancers, and Soothsayers, who gaue to the diuel of hell that honour which is due onely to God; & some of them take him and adore him for their God, and thinke by his meanes to fore-tell things to come, or to find treasures, or to attain vnto other their dishonest desires.

For the diuel being deadly enemy to all mankinde, deceiueth often this poore sort of people, and with vaine hopes causeth thē to commit many sins, & in the end to loose their souls and many times their bodies also.

S Declare to me the third part.

M In the third parte, God doeth command, that not only we take not the things created by him for God, as hath ben saide, but that much lesse wee make to our selues any thing

thing to take it & adore it for God. Wherein the Gentils offended, who were so blinde, that they made Idols, to wit, statues of Gold, or of siluer or of wood, or of stone, and made it be thought that they were Gods. Chiefly because the diuels some-times entred into them, and caused them to speake or to mooue themselues, & so they sacrificed vnto them, and adored them. And because the holy Martirs would not in any wise do the same, they put them to death, with moste cruell torments.

S Is there any thing else in this commandement?

M There is annexed by God a terrible threatning, to those that doe contrarie to this commandemēt, & a great promise to those that obserue it. For after the giuing of the commandemēt, God spake those words, I am a jealous God, who punish
not

not only those that loue me not, but their posteritie also, vnto the fourth generation, and shewe mercie to those that loue me, vnto a thousand generations. Where, marke well, that our Lorde saith, that he is a jealous God, to the ende wee may vnderstande that he can punish most grieuously, because hee is God, and that he will punish most grieuously, because he is jealous of his honour, and of justice, and of right: and therefore cannot beare with impietie and iniquitie. Which is against those that sinne continually, & yet liue merily, as if God had no care therof. But by this you see God hath care, & wil shew it when time is.

S What meane thit, that God punisheth such as do euil, vnto the fourth generation: and giueth rewarde vnto those that doe well vnto a thousand generations?

M God punisheth vnto the fourth gene-

generation, for that for the most part a man doth not liue longer then to see the children of his Nephewes, or at the moste, the Nephewes to his Nephewes, & he will not punish others of his posteritie, then the sinner himselfe may see. But in doing well, God extended himselfe not only vnto the fourth generation, but vnto a thousande, if there were so manie. For that our Lord is more inclined to reward then to punish, because that hee rewardeth, is of his owne goodnesse, and therefore hee doth it very willingly, but that hee punisheth any, it commeth of our sinne, and therefore hee doth it as it were perforce, to wit, vrged by our perversenesse.

S Wherefore is this threat, and this promise joyned to the first commandement onely?

M Because this is the principall commandement, & of more importance

tance then the rest. Againe, for that it is the first, and so being spoken of the first, it may be vnderstood also of the rest.

S I desire to know how the honour which wee giue to Saints and their Reliques and Images, is not against this commandement. For it seemeth, that wee adore all these things, seeing we kneele vnto them and praye vnto them as we do vnto God.

M The holie Church is the spouse of God, and hath the holy Ghost for her master. And therefore there is no danger that she should be deceived, or that she should doe or teach others to do any thing that were against the commandements of God. And to come to the particular, wee doe honour and call vpon Saintes, as friends of God, who can helpe vs with their merits and prayers before him: but wee doe not take them
for

for gods, neither adore them as God: neither importeth it that we kneele, because this reuerance is not proper to God alone: but is done also vnto creatures of high dignitie, as to the Pope: and in manie places religious persons kneele vnto their Superiours So that it is no maruel if that be done vnto saintes, who raigne with Christ in heauen. which is done vnto some men in earth.

S But what shal we say of the Reliques of Saintes, which vnderstand nothing: and yet we kneele and pray vnto them?

M We do not pray to the Reliques which we know wel do not vnderstand: but we honour the holie Reliques, as those which haue bin the instruments of the holy soules, to do many good workes, and shal againe in their times be liuing bodies, and are to vs in the meane time deare pledges of the loue, which the Saints
did

did, & do beare vnto vs. And therefore we doe praye, before the same Reliques vnto the Saintes, desiring them by these deare pledges which we keepe of them, that they remember to helpe vs, as wee remember to honour them.

S The same perhaps may be said of Images.

M So it is, for the Images of our Lord, of our Ladie, & other Saints, are not taken by vs for gods: & therefore they cannot be called Idols, as those were of the Gentils: but they are holden for Images, which make vs to remember our Lord, our Ladie, and other Saints: & so they serue such as cannot read in place of books. For that by Images they learne many mysteries of our holy faith: & the life and death of many Saints. And the honour we do vnto them, we do it not because they are figures of paper or of mettall, or because they are well

well-coloured & wel made: but because they represent vnto vs our Lord, our Ladie, or other Saints: and for that we know that the Images do not liue nor haue sense, being made by the hands of men: we do not demand any thing of the: but we pray before them, vnto those whom they represent vnto vs, to wit, our Lorde, our Ladie, or other Saints.

S If Reliques and Images doe not vnderstand: how then do they worke so many miracles to such as doe recommend themselves vnto them?

M God worketh al the miracles: but he worketh them often by the intercession of Saints, and chiefly of our blessed Ladie: & oftentimes he doth them vnto those, who praye vnto the Saintes before their Reliques or Images, and sometimes hee vseth the Reliques and Images, as instruments of such miracles, to shew vnto vs, that our deuotion towards the

the Saints, and towards their Reliques, and Images, doth please him.

S When therefore it is said, that one is recommended to such Reliques, or such Images, and hath received grace, it is to be understood, that he is recommended to that Saint, to whom those Reliques or Images pertain: and that God, by the intercession of that Saint, and by the means of those Reliques or Images, hath done him that grace. So it is: and I am glad that you haue well understood al that I haue said vnto you.

S I would lastlie knowe for what cause, God the Father is paynted like an old man, and the Holy Ghost like a Doue, and the Angels like young men with wings, seeing God and the Angels are spirits, and haue no corporall figure, which can bee drawen by Painters, as pictures of men may be.

M When

M When God the Father is painted in forme of an old man, and the Holie Ghost in forme of a doue, and the Angles in forme of young-men, that which they are in themselves is not painted: because as you haue said, they are spirits without bodies, but that forme is painted, in which they haue sometimes appeared. And so God the Father is painted like an old-man, because he appeared in that forme in a vision to Daniel the prophet. And the Holie Ghost is painted in forme of a doue, because in that forme he appeared vpon Christ when he was baptised by Saint Iohn Baptist. And the Angls are painted in forme of yong men, for that they haue sometimes so appeared. Moreover you are to know, that manie things are painted, to make vs understand, not what they are in themselves, but what properties they haue or what effecte they vse to worke.

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So

So it may be said, that God the Father is painted in forme of an olde man, to make vs vnderstand, that he is most ancient, to wit, eternal, & before al created things. And the Holie Ghost is painted in likenes of of a doue, to signifie the giftes of innocencie, puritie, & sanctitie, which the Holie Ghost worketh in vs. And the angels are painted like yong mē, because they are alwaies, faire & full of strength: and with winges, because they are readie to passe whither it shal please God to send them: and with white garments, and with holie stoales, because they are pure, and innocent, and ministers of his diuine Maiestie.

Of the second commandment.

S Et vs come to the second cōmandement: what meaneth, thou shalt not take the name of God in vaine?

M In this cōmandement is handled

led the honour and dishonor of God touching wordes, that is, honour is commanded, and dishonour is forbidden. And this commandement: may be deuied into foure partes, because God is honored, or dishonored by wordes, in foure sortes. First, God is honored by naming him often with charitable affection: and is dishonored by often naming him to no good purpose. Secondly, he is honored by an oath, and he is dishonored by perjurie. Thirdly, he is honored by obseruation of vowes, & dishonored by breaking of vowes once made. Fourthly, hee is honored by calling vpon him and praising him, and dishonored by blaspheming and cursing him.

S Declare to me the first part.

M In simply naming God, as also our Ladie and other Saintes, one may well doe an euil. For those that loue God much, remember him

often, and often speake of him : and they do it with deuotion & affection, as is seen in the Epistles of Saint. Paul, where the holie name of Iesus Christ is very often read. For as S. Paul had Christ in his hart, so he had him in his mouth. But there be others, who of an euil custome, when they are angric, or when they iest, not regarding what they say, name God, or some Saint, because nothing els comes to their mind. And this is euil : for it is a kinde of tearing the most holie name of God. Which is to geue you an example, though not equal) as if one hauing a precious garment, should weare it in all places and at all times, not regarding the preciousnes thereof.

S Declare nowe the second part, which concerneth swearing,

M An oath or swearing is nothing els, but to cal God as witnes of the truth. But that it be lawfully done

three

three things ought to accompany it, to wit, truth, justice & judgement, as God himselfe doth teach vs, by the mouth of the Prophet Ieremy. And as God is honored by an oath made with dew circumstances, we professing therby, that he seeth althings and is the soueraigne truth, & defender of the trueth : so by the contrary the same god is greatly dishonoured when an oath is made without truth or without iustice, or without judgement: for he that so sweareth maketh shew that either God is ignorant of the matter, or that hee is a friend of lying and of antiquitie.

S Declare I pray in particular, what is to sweare with truth.

M That one may sweare with truth it is necessary that he do not affirme with an oth any thing but that hee certainly knoweth to be true : and that he promise not with an oth any thing but that he will vndoubtedly

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per-

performe. Whereupon they are perjured, and sinne greuously, that affirme with an oath such thinges as they know are false, or do not know to be true. And in like maner, those that promise by oath, that which they meane not to fulfil.

S What meaneth to sweare with iustice?

M The meaning is, that a man promise not with an oath, to do anie thing, but that which is lawful. And therefore they sinne most greuously who promise with an oath, to reuenge injuries, or to do anie thing that displeaseth God. Neither ought they to obserue such promises: neither do they binde in anie sort. For no man can be bound to do euil, for so much as the law of God bindeth vs that we must not do it.

S What meaneth to sweare with iudgement?

M The meaning is, to sweare with ad-

aduise ment, & maturely: considering that it is not conuenient to call God to witnesse, but in needful things of great importance, and with much feare and reuerence. And therefore they offend, that for euerie trifle, yea playing & jeasting do sweare. Who by this euil custome of swearing often do easely incurre perjurie, which is one of the greatest sinnes that can be committed. Whereupon aswell our Lord in the Gospel, as S. Iames in his Epistle do command that wee do not sweare, that is, without necessitie. And holie men doe yeelde the reason thereof, because an oath being inuented for remedy of the weaknes of a mans credit: for that men doe hardly beleue one an other, therefore an oath ought to be vsed, as we vse a medicine, which is not oftē to be taken, but as seldome, as well may be.

S Declare then, if you please, the third part of this commandement,

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which consisteth in vowes?

MA Vowe is a promise made to God of some good thing grateful to his diuine Majestie. Where you haue to consider three things. First that a Vowe is a promise, and therefore it sufficeth not to the making of a Vowe to haue a purpose, & much lesse a desire to do any thing: but the expresse promise is required, either by word of mouth, or at the least in heart. Againe you haue to consider, that this promise is to be made to God, to whom Vowes doe properly belong. And when you heare that a Vow is made to our Ladie, or to other Saints, you must vnderstande that the same is principally made to God, but in the honour of our Lady, or other Saints, in whome God remaineth in a more particular maner and more excellently then in other creatures. So that a Vow made to a Saint is nothing else but a promise made

made vnto God, to honour the memorie of such a Saint, with some present: that is to honour God himself in his Saint. Thirdly, you haue to know, that a Vow cannot be made but of a good thing, and grateful to God, as holy virginitie, voluntarie pouertie, and the like things. Wherefore he that should vowe to commit anie sinne, or anie act not pertaining to the seruice of God; yea or anie good thing, which should hinder a greater good, should not make promise of a thing grateful to his diuine Maiestie, and therefore should not do him honour, but dishonour, and he should sinne against this second commandement. As he also sinneth greeuously against the same commandement, that maketh a vow and fulfilleth it not so soone as he can. For God commandeth in holic Scripture, that whosoever maketh a vowe, do not only remember to fulfill

fill it, but also that hee slacke not to do it.

S Declare to me the last part, which treateth of the praise of God, and of blasphemie.

M God commādeth in the last part of this seconde commandement, that a man shal not blaspheame: but contrariwise, that he praise & blesse his holy name. And first, forasmuch as appertaineth to the praise, there is no difficultie at all: being manifest that all good things comming vnto vs from God, and all the works of God being full of wisdom, of justice, and of mercie; it is reason that in all things he be praised, and blessed. But touching blasphemie, it is necessary you know that blasphemy is nothing else, but an injury done in wordes to God in himselfe or in his Saints. And there are found six sorts of blasphemies. The first, when that is attributed to God, which is false,

as

as that he hath hornes, or like indignitie. The second, when that is denied to God, which belongeth to him, as Power, Wisdom, Iustice, or other excellences. As to say that God can not do, or seeth some things, or that he is not iust. The third, whē that is tributed to any creature, which is proper to God, as if one say, that the diuel knoweth the things that are to come, or can worke true miracles. The fourth, when one curseth God, or our Ladie, or other Saints. The fifth, when some members of Christ, or of Saints are named, to doe some injurie, as if there were any things in them to bee ashamed of, as be in vs. The sixth, when one nameth some parts of Christ or of Saints, to jest at them, as to saye: To the bread of Christ: or of Saint Peter: or other like things: which the enuie of the diuel, and the wickednesse of man hath found out.

S I de-

S I desire to know howe great the sin of blasphemie is?

M It is so great, that it is in a manner the greatest of all other: which may be vnderstood by the pain that it meriteth. For that in the old Testament, God commandeth, that blasphemers should presently be stoned by al the people. As the ciuil lawes do also punish blasphemers with death. And S. Gregorie writeth that a litle child of fiue years old, hauing learned to blaspheme God, and not being corrected by his father, died in his fathers lap, and his soule was carried away by diuels (that appeared visibly) into hell fire. Which was neuer read to haue happened for any other sinne. Whereby wee may see what diligence ought to be vsed in auoyding so great an offence of his diuine Maiestie: & the auoyding of this sinne ought to be more easie, seeing there is no commoditie nor plea-

pleasure gotten by it, as by some other sin there is, but the onely hurt which the sinne bringeth with it. And yet wee ought neuer to sinne, though wee could gaine neuer so great comoditie or pleasure thereby.

Of the third Commandement.

S I Haue vnderstood the two first Commandements: now I desire that you wil declare to me the third.

M The third commandemēt, which is of keeping holie feasts, is something differing from the others, because al the others, to wit, the two that go before, and the seauen which follow, are wholly natural, and bind not onely Christians, but Iewes and Gentils also: but this third is in part natural, and bindeth all men, & in part is not natural, neither bindeth it al: for that to sanctifie the feasts, that is, to haue some daies for holie, & to be spent in holie works, & chiefly in the seruice of God, is a naturall precept: for that
natural

natural reason teacheth it to all men; and so in all partes of the world some day is obserued festiual. But the ordaining of such a day, that is, that it should be one, rather then another, is not natural. And therefore with the Iewes the principal feast was Saturday, with Christians it is the Sunday.

S For what cause did God command that the Iewes should obserue the Saturday, rather then any other day?

M There are two principal reasons. The first is because, on the Saturday God finished the frame of the world: and therefore he would, that day should be sanctified in memory of this great benefite, of the creation of the world: Which serued also to conuince the error of certaine Philosophers (who said that the world had alwaies bene) for that celebrating the feast in memorie of the creation
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of the world, it must needs be confessed that the worlde had a beginning. The second reason is, because a man hauing caused his seruants, and hand-maides, and his cattle to worke and wearie themselves sixe daies of the weeke, God would that the seauenth daye, which is the Saturday, the same seruants & maides, yea, his Oxen also and Asse should repose, and that masters should learne to bee pittifull towards their laborers, and not to bee cruell, but to haue compassion also of their very bruite beastes.

S What is the cause that we Christians do not obserue the Saturday, as the Iewes doe, seeing there is so good reason to obserue it?

M With great reason god hath changed the Saturday into the Sunday, as hee hath also done Circumcision into Baptisme, the Paschal lambe, into the blessed Sacrament, & all other
good

good thinges of the old Testament, into better thinges in the new Testament. Wherefore, if the Saturday was celebrated in memorie of the creation of the worlde; because in that day the worke of the creation was ended: with more reason the Sunday is celebrated in memorie of the same creation: for that in the sunday the said creation was begunne: and if the Iewes did geue to God the last day of the weeke, then Christians do better, who geue him the first. Moreouer vpon the Sunday, memorie is made of three principal benefites of our Redemption. For Christ was borne on the sunday, on sunday he rose, and vpon Sunday he sent the Holie Ghost to his Apostles. Finally the Saturday did signifie the repose which the holie soules had in Limbo: the Sunday signifieth the glorie which the holie soules haue now, and the bodies shal haue here-
after

after in heauen. And therefore the Iewes did celebrate the Saterday, because when they died they went to repose in Limbo: but christians celebrate the sunday, because when they dye they go vnto the glorious blisse of heauen: which yet is vnderstood, if they haue done wel according to the holie Law, which God hath geuen them.

S Is it necessarie to obserue other feastes besides the Sunday?

M It is necessarie to obserue manie other feasts, as well of our Lord, as of our Ladie, and of other Sainctes, to wit, al those which are commanded by holie Church. But we haue spoken in particular of the Sunday because it is the most ancient and ofrner celebrared then anie other. As amongst the Iewes there were also manie feastes, but the most ancient, most frequent, and the greatest of al was the Sabboth. And therefore in
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the ten commādements there is not expresse mention made of anie, but of the Sabbaoth, to which, as we haue said, the Sunday hath succeeded.

S What ought to be done, to obserue the feastes?

M Two things are necessarie: the first is, to bstaīne from seruil workes: which are those, that seruants and artificers, are accustomed to do, who labour most specially with their bodies. For those workes in which the vnderstanding doth principally labour, cannot be called seruil, though for helpe of the vnderstanding, the tongue, the hand, or anie other corporal member be vsed. The second thing is, that in the commanded feastes we are bound to be present at the holie Sacrifice of Masse. And albeit holie Church bindeth vs to no more: yet is it conuenient, that we spend the whole day of the feast,

or

or the greatest part thereof, in prayer, and spiritual reading, in visiting Churches, in hearing sermons, and in doing like holie exercises: for this is the end, for which feastes were instituted.

S If seruil workes may not be done, on the festiual dayes, the belles may not be rung, the table may not be made readie, & much lesse meate be dressed, for al these are seruil workes.

M The commandement of not doing seruite workes, is vnderstood with two conditions. The first, that they bee not necessary to mans life, and therefore it is permitted to dresse meate, to make ready the table, and such like that can not bee done the day before. The second, that they be not necessary for the seruice of God: for which it is allowed to ring the Bells, and to doe other workes in the Church that cānot be done an other day. And besides these conditions,

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it is also lawfull to do seruile workes, vpon the holie day, when licence is granted by the Prelate for reasonable cause.

Of the fourth Commandement.

S **T**He fourth Commandement followeth, which is of honoring our father and mother. I desire to know, wherefore the commandement of honoring our father & mother, is the first in the second table.

M The commandements of the second table belong to our neighbour as those of the first belong to God. And because amongst all neighbours, our father and mother are most neere to vs, to whom wee are moſte bounde, as of whom wee haue our being and our life, which is the foundation of all our temporall good things, therefore with great reason the second table beginneth with the honour of our father and mother.

S What

S What is vnderstood by this honour which is due to our father and mother?

M Three thinges are vnderstood, helpe, obedience, & reuerence. First, wee are bound to helpe & asſiſt our father & mother in their neceſſities. And this helpe in holy Scriptures is called honour. And it is great reaſon that children hauing receiued life of their father & mother, ſhould procure to preſerue vnto them the ſame life. Further wee are bounde to obey our father & mother, as S. Paul ſaith in all things in our Lorde, that is, in all things which are conformable to the will of our Lord: for that when our father or mother commandeth vs any thing, which is contrary to the wil of God, then we muſt according to the commaundemente of Chriſt, hate our father and mother, that is, not obey or giue eare vnto them, no otherwiſe then if they were

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our

our enimies. Finally we are bound to reuerence our father & mother in bearing them respect, and honoring them in words, & exterior behauior, as is conuenient: & so great account God made of this in the olde testament, that he commanded that who soeuer durst curse his father or mother, should be killed.

S I know not for what cause the law of God hath comanded the children that they should help their father & mother, & to assisist them: & hath not also commanded the fathers & mothers, that they should helpe & succour their children, especially whiles they are little & haue need of helpe.

M Truely the bonde is reciprocall, and all one, betwixt the parents and the children. For euen as the children are bound to help, to reuerence, and to obey their parents: so the parents are bound to prouide for the children, not only meate & clothes, but

but also that they be taught and instructed. But the law of parents towards their children, is so naturall and ordinarie, that there is no neede of any other written law, to put Parents in mind of their bond towards their children. But contrariwise it is often seene, that children are not answerable in loue towards their parents. And therefore it was necessary to admonish them by this commandement of their dutie: neither is God contented with a bare commandement, but hath adjoyned a promise, and a threatning to make them obserue it.

S I would gladly know what promise and threatning that is.

M Vnto this fourth commandemēt God adjoyneth these wordes; that thou maist liue long vpon the earth. Meaning that those who honour their father and mother, shall haue for rewarde to liue long: and those

who do not honour them, shall haue amongst other punishmēts, this particular, not to liue long. And it is a very iust punishment. For there is no reason, thar he enioy long life, who dishonoreth those of whom he receiued the same life.

S There occurreth vnto me to demand, whether this, that hath been said of the father & mother, be vnderstood also of other superiors, who towards vs haue the place of parents?

M It is very wel considered of you. For indeed this commandement, is extended vnto al Superiors, as wel Ecclesiastical as temporal.

Of the fifth Commandement.

S **D**Eclare now if you please the fifth commandement.

M This commandement chiefly forbiddeth murder, to wit, to kill men. For to kill other liuing things, is not forbidden by this precept And
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the reason is, because liuing things wen created for man, and therefore where it is needeful that he serue himself of the life of those liuing creatures, he may kill them: but one man is not created for an other man, but for God, and therefore one man is not maister of an other mans life: And so it is not lawfull for one man to kill an other.

S Notwithstanding we see that Princes and Gouvernours put thieues and other malefactors to death, who neuerthelesse are men, & it is not holden that they do euil herein, but wel.
M Princes and Gouvernours that haue publique authoritie, put malefactors to death, not as masters of mens liues, but as ministers of God, as S. Paul saith. Because God willeth and commandeth that malefactors be punished & killed, when they deserue it, that good men may be safe, and liue in peace. And for this purpose

pose God hath geuen the sword into the handes of Princes and Rulers to do iustice, in defending the good, and chastising the bad. And so, when by publique authoritie a malefactor is put to death, it is not called murder, but an act of iustice: and whereas the commandement of God saith: Thou shalt not kil, it is vnderstood, by thy priuat authority.

S I haue heare a doubt, whether this commandement forbiddeth a man to kil him selfe, as it forbiddeth to kil an other;

M Without all doubt this commandement forbiddeth to kil him selfe, because no man is maister of his owne life, man being made not by himself, but by God. And therefore no man by priuat authoritie can take the life from himself. And if any holie men not to lose their faith, or their chastitie, haue killed themselves, it is to be thought, that they
had

had particular, and cleare inspiration from God to doe it; which otherwise could not be excused frō most grieuous sinne. For that who killeth him selfe, killeth a man, and so committeth murder, which is a sin principally forbidden in this fift precept of the lawe.

S Wherfore do you say principally?

M Because not only to kill is forbidden, but also to hurt, to beat, or to doe anie other injurie whatsoeuer, to the body & person of our neighbor. Yea Christ our Lord in the holie Gospell, declaring this commandement, forbiddeth also disdaine, hatred, rancour, reuiling, & other like passionat behauour, and speeches, which vsually are the cause & roote of murders. And contrariwise, wil- leth, that we be meeke, and courteous, procuring peace and concord with all men.

Of the sixt Commandement.

S **V**What is contained in the sixt commandement?

M The prohibition of adulterie is priucipally therein cōtained. Which is to sinne with an other mans wife. And for that, next vnto life, honour (or honestie) is most esteemed in this world, therefore next after the commandement, not to kill, with great reason adulterie is forbid, by which honestie is lost.

S Wherefore doe you say, principally?

M Because in the ten commandements, which are lawes of Iustice, those finnes are principally forbid, by which iniustice is more manifestly committed, of which sort is adulterie. But besides this all other sortes of carnall finnes are also secondarily forbidden: as sacriledge, which is to sinne with a person consecrated to God: incest, which is to sinne with those

those of our owne kindred, deflowring, which is to sinne with a virgin: fornication, which is to sinne with a woman corrupted and single, as a Widow or a harlot: and other sortes of finnes more abominable, which ought not so much as to be named amongst Christians.

S Albeit I doe belecue that all is true, which you haue saide, yet I would be glad to vnderstand, where vpon it is grounded, that fornication is a sinne: for that he seemeth not to do any harme or injurie vnto any, that committeth simply fornication.

M It is grounded in all lawes: in the law of Nature, in the written lawe, and in the law of Grace. In the lawe of nature it is found, that the Patriarch Iudas would haue put to death a woman called Thamar, who had bin his sonnes wife, and being now widdow was founde with childe. Whereby it appeareth, that in that time

time, before the Law of Moses was giuen, by the instinct of nature, men did know that fornication was sinne. After in the lawe of Moses, fornication is forbidden in many places. And in the Epistles of S. Paul, wee reade many times, that fornicators shall not enter into the glorie of heauen. Neither is it true, that fornication doth no hurt nor injurie to a nie. For it hurteth the same woman, who thereby looseth her fame: it hurteth the childe which is borne a bastard: it doth injurie to Christ, for we being all members of Christ, hee that committeth fornication, maketh the member of Christ, the member of an harlot. Finally, hee doth injurie to the Holie Ghost, for that our bodies are the temple of the Holie Ghost, and so he that defileth his bodie with fornication, defileth the temple of the Holie Ghost.

S Doth this sixt commandement for-

forbid any other thing, besides these kinds of sin, which you haue named
M It forbiddeth also al other dishonesties, which are as allurements to adultery, or fornication: as lasciuious lookes, vnchaste kissing, and the like. And so our Lorde taught vs in in the holie Gospel, where declaring this sixt Commandement he saith: Whosoever shall see a woman to lust after her, hath already committed aduoutrie with her in his heart. And therefore it is necessarie to those that will flie from such sinnes, to haue great care of their outward senses, and especially of their eyes, which are as doores whereby death of the soule entreth.

Of the seuenth Commandement.

S **V** What doth the seuenth cōmandement contain?

M It containeth the prohibition of theft, that is, to take the goodes of an other against the will of the owner.

owner. And so in right order, theft is forbidden, after murder and adulterie. For that amongst temporal, or worldlie things next to life, honour, (or honestie) is esteemed & then the goodes or riches of this world.

S How manie wayes is this seuenth commandement broken;

M Two waies principally, to which al others are reduced. The first way is by taking an others goods secretly, and this is properly called theft. The second principal way is by taking an others goods openly, and by force, as robbers do by the highway: and this is called roberie. And albeit the commandement of God speaketh of the first, saying: Thou shalt not steale, yet it is vnderstood also of the second: for he that forbiddeth the lesse euil, without doubt forbiddeth also the greater.

S What be the sinnes which are reduced to theft and roberie, and are for-

forbid by this commandement.

M They are these. First al the frauds & deceipts which are vsed in buying & selling, and other like bargaynes. And these are reduced to theft: because he that vseth such deceipts, taketh secretly of his neighbours more then is due. Secondly, al vsuries, which are made by lending of money with couenant, that it shal be restored with something more: And these are reduced to roberie, because he that taketh vsurie, exacteth manifestly more the he hath lent. Thirdly, al the damages which are done to our neighbour, though he that is the occasion thereof, gaine nothing thereby: As when one burneth an other mans house. And this is reduced sometimes to theft, and sometimes to roberie, according as the harme is done secretly or manifestly. Fourthly, he that payeth not that he is bound to pay, sinneth against this

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commandement, as much as if hee should steale, in that hee keepeth an other mans goods against the wil of the owner. Fiftly, he sinneth against the same commandement, and committeth theft, that findeth any thing that an other hath lost, and taketh it for himselfe: I say, that an other hath lost, because it is not sinne to take that which belonged to no bodie. As pretious stones which sometimes are found by the sea side. Sixtly, it is reduced to theft or to robberie, whē one appropriateth to himselfe anie thing which is common. For he that doth appropriate things that are common, depriueth the communitie of such things as belong to the whole bodie.

S I desire to know, if theft be a great sinne?

M All mortall finnes may bee called great, for that they depriue a man of eternall life: but theft hath
this

this propertie, that it bringeth greatest euils with it: for we see that Iudas by the custome he had to steale, appropriating to himselfe, that was giuen him, for the common vse of our Lord, and his holie Apostles, it brought him in the ende to betray his owne most holie Master. And we see dailie that robbers sticke not to kill men, whom they neuer did see before, and to whom they haue no hatred nor enmitie, onely for desire to take from them, that more or lesse, which they carry about the: & God permitteth, that comonly those which take frō other men, enjoy it not long: as it fel to Iudas, who hanged himself, & al thieues ordinarily fal into the hands of iustice.

Of the eight Commandement.

S **VV**hat doth the eight commandement containe?

M Hitherto hath been spoken of injuries, which are committed
L 2 against

against our neighbour in deedes, now follow the iniuries which are done by wordes. And therefore the eight commandement forbiddeth false witnes, which is the most principal iniurie, that is committed with wordes.

S I would know, whether it bee against this commandement, when one speaketh that is false without harme to any man?

M One may speake that is false, three maner of waies. First with damage to our neighbour, as when one accuseth an other before the iustice, that he hath stolen or killed, or the like, knowing that it is not true. And this is a wicked and pernicious lie. Secondly, to helpe or excuse his neighbour, as when one telleth a lie to saue an other from some danger. And this is called an officious lie. Thirdly, when one telleth a lie, without either harming or helping any man.

man. And this is called an idle lie. The first of all these three maners is properly forbidden by this commandement, because it is not onely a false testimonie, but vniust also, & a most grieuous sinne. The other two maners, albeit they contain not alwaies iustice, and are not so grieuous sinnes, as the first, yet they are alwaies sinnes, at the least venial. For that a lie ought not to bee tolde for any thing in the world.

S Doth this precept containe any thing, besids the prohibitō of a lie?

M It containeth the prohibition of three other sinnes, which are committed by the tongue, and in some sorte are reduced to false witnesse: which are, Contumelie, Detraction, and Cursing.

S What meante by Contumelie?

M A Contumelie is an iniurious worde, spoken to the dishonour or

L 3. discre-

discredite our neighbour. As if one saye to an other, that he is ignorant or of litle wit, base, infamous, or the like. And that this is a great sinne, being spoken with an injurious meaning: our Sauour declareth in the holy Gospel, where he saith, that he that calleth his brother foole, shal be guiltie of hel fire. I said when it is spoken with an injurious minde: for when it is spoken in iest, or to admonish, or correct, as sometimes a father speaketh to his childe, or a master to his Scholar, without meaning to iniurie him, then it is not cōtumely, nor any sin, for most parte, but somtimes it may be a venial sin. S What is detraction?

M Detraction is to take away the fame of our neighbour, in speaking euill of him. And this is done either by speaking ill falsly, or by telling some euill that is true, but was secrete. Whereby our neighbour loo-

seth

seth the good-name which he had with them, who did not know his sinne before. And this detraction is a very frequent sinne amongst men, and very grieuous and dangerous, because a mans name is more worth then his goods, and by some it is more esteemed then life it selfe. And therefore it is a great wrong to make them loose it. And whereas it is an easie thing to find remedie for other losses, a good name when it is lost, is not recovered without great difficultie. And besides all this, hee that by his detraction hath taken it away, is bound to restore it. Wherefore, it is a most profitable counsell, to speake well alwaies of all men, when it can be done with truth, and when it cannot, then be silent.

S What meaneth cursing?

M Malediction or cursing is, when one curseth his neighbour, as by saying, cursed be he, or by vitering,

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other

other sorts of maledictions against him, as saying, such an euil, or such an one take thee. And this cursing is a most grieuous sin, when it is spoken with hatred & with desire that such euils come vnto his neighbour in earnest. But when it is done, without hatred or euill desire, as in ieast, or to make sporte, or vppon some suddaine disdaine, without regarde to that hee speaketh, it is lesse euill; yet it is for all that, alwaies euill, for that from the mouth of a Christian, who is the sonne of God by adoption, nothing ought to passe but benediction.

Of the ninth Commandement.

S **V** **V** **H** **A** **T** doeth the ninth Commandement containe?

M It containeth the prohibition of the desire to haue thy neighbours wife. For that albeit in the
sixt

sixt Commandement adulterie is forbidden: yet God would seuerely forbid the desire of adulterie, to giue vs to vnderstand, that these two are diuerse sinnes.

S It seemeth that in this Commandement the desire of adulterie, which a woman committeth with the husband of an other woman is not forbidden, but only the desire of adulterie, which a man committeth with the wife of an other man, seeing it is said, thou shalt not desire thy neighbours wife.

M It is not so. But the desire of adulterie is forbidden, aswel of a woman, as of a man: for albeit it is said, thou shalt not desire thy neighbours wife: yet that is spoken vnto the man, is vnderstood to be spoken also to the woman: because in the man as more notable, is contained also the woman. And besides euery one knoweth that the adulterie of a woman, is more

infamous, at leaste in the sight of the worlde then of a man: as the honestie & shamefastnes, is also more commended in a woman, then in a man. Seeing then it is forbidden to a man to desire an other mans wife, without doubt it is also forbidden to a woman to desire an other womans husband.

S You haue saide before, that where adulterie is forbidden, all other carnall finnes are also forbidden. I desire to knowe whether the same bee vnderstood of the desire.

M There is no doubt at all but that when the desire of adulterie is forbidden, the desire also of fornication and of all other dishonesties, is vnderstood to bee forbidden, for that the same reason is of all these finnes.

S I would know whether euery desire of an other mans wife be sinne, although there be no consent of the will to such a desire.

M. S. Gre-

M S. Gregory the Pope hath taught vs, that in an euill desire there are three degrees. The first is called suggestion; the second delectation; the third consent. Suggestion is when the diuell putteth into the minde a dishonest thought, which is accompanied with a suddaine beginning of euill desire: and if to this suggestion, there be resistance made presently, so that it come to no delight, a man doth not sin, but merite before God: but if the suggestion passe to a sensuall delectation, and there bee no consent of reason and will, then a man is not without some veniall sinne: but if to the suggestion and delectation, the consent of reason and will be annexed, so that a man perceiue it and desire it, and willingly remaine in such a desire & thought, it is a mortall sinne, and this is that which is properly forbidden in this commandement.

OF

S **V** **V** **H** **A** **T** doth the tenth Commandement containe?

M It containeth the prohibition of the desire of an other mans goods, as well immooueable, as are his house and landes, as mooueable, such as money, cattle, fruits, & other things. And so is perfect iustice fulfilled, when we doe injurie to our neighbour, neither in worke nor in worde, nor so much as in thought & desire.

S I do maruel that God hauing forbidden murder, adulterie, and theft, he doth not forbid the desire of murder, as he forbiddeth the desire of adulterie, and theft.

M The reason is this, because a man doeth not desire paincipally, any thing, but that which bringeth him some good, at the least in apparance. And so hee desireth adulterie, because it bringeth delight he desireth theft,

theft, for that it bringeth profite: murder bringeth no good at all, & therefore it is not desired for it selfe, but only to attaine to adulterie, or to theft, or to some other his designements: for this cause, though the desire of murder, be a most grieuous sin, yet God did not forbid it particularly: for that it might be vnderstood as forbidden, when murder it selfe was forbidden. Besides, hauing shut the doores to disordinat desires of delectation, and of commodities, consequently were shut vp also the desires of murder, which for most part is not desired, but to attayne to some commoditie, or delight.

S I would know, for what cause the desire is neuer prohibited by humane lawes, as we see it is forbidden in this law of God.

M The reason is manifest, for that men, although they bee Popes, or Emperours, do not see the harts, but only

onely the exteriour things, & therefore being not able to iudge the thoughts and desires, much lesse can they punish them, and so it is not conuenient they should busie themselves in forbidding them. But God that discerneth the harts of all men, can punishe the euill thoughts and desires: and therefore he forbiddeth them in his holie law.

Cap. 7. The declaration of the precepts of the Church.

S **B**ESIDES the Commandements of God, I would know if there bee any other to bee obserued.

M There are the precepts of Holie Church, which are these.

- 1 To be present at Masse on commanded feasts.
 - 2 To fast the Lent, the foure Imbre weeks, & cōmanded Eues of Feasts.
- Also

Also to abstaine from flesh vpon Friday and Saturday*.

3 To confesse at the least once in the yeare.

4 To receiue the B. Sacrament at the least at Easter.

5 To pay tithes to the Church.

6 Not to solemnize Marriages in times prohibited, to wit, from the first Sunday of Aduent, vntill the Feast of the Epiphanie: and from the first day of Lent, till the Octaues of Easter. But of these commandements, I will say no more now, partly, because they are easie, partly for that of the Masse, of Confession, and Communicating, as also of Fasting we shall speake hereafter, when we shal declare the holy Sacraments of the Church.

* Fridaye is also Fasting daye, where custome so bindeth, as it doth in England.

The

Cap. VIII. The declaration of the
Euangelicall Counsailes.

S I Desire to know, if besides the
commandements of our Lord,
there be any counsels also of his, to
liue more perfectly.

M There are many most holy coun-
sels and most profitable to obserue
the commandements with more
perfection: But there are three most
principall; voluntary pouertie, cha-
stitie, and obedience.

S Wherein consisteth the counsell
of pouertie.

M In not hauing any thing proper,
all his goodes being giuen to the
poore, or put into the common,
which likewise hath giuen all to the
poore. And this counsell Christe
taught, not onely in wordes: but al-
so by his example. And after Christ,
the holy Apostles followed it, as also
all the first Christians, who dwelled
in Ierusalem, in the time of the Pri-
matie

matie Church: and finally al religi-
ous persons make vow to obserue
this holie counsaile of voluntarie
pouertie.

S Wherein consisteth the counsaile
of chastitie?

M In a resolution to be perpetually
chast, not only abstayning from all
sortes of carnal sinnes, but also from
Mariage. And this counsaile also our
Lord taught by word and example.
And our Ladie likewise obserued the
same, S. Iohn Baptist, al the Apostles,
after they were called by Christ to
the Apostleship. And al religious
persons make particular vow hereof
as also al Ecclesiastical men, that
take holie Orders.

S Where in consisteth the coun-
saile of obedience;

M In renouncing our proper iudg-
ment, and proper wil, which in the
holie Gospel is called, denying of a
mans selfe, and to subiect him selfe

M

to

to the wil of his superior, in al things that be not against God. And this counsaile likewise the Sauour of the world, taught not only in word, but also by his example, obeying in all thinges his eternall Father, and submitting himself when he was a child to his mother, and to S. Ioseph his supposed Father, the spouse of our B. Lady, albeit indeede he was not his Father, being borne of a mother, who was alwaies a Virgin. And this is the third counsaile, to the vvhich all religious persons bind themselves by vowe.

S Wherefore are there three principall counsailes, and no moe?

M Because these principall counsailes serue to take away the impediments of perfection: that consisteth in charity, for the impediments are three, to witte, the loue of goods, which is taken away by pouerty: the loue of carnall pleasures, which is
taken

taken away by chastitie: & the loue of honour and power which is taken away by obedience. Moreouer, because a man hath but three sorts of goods; to wit, a soule, a body, and his exterior wealth, therefore giuing the exterior goods to God by pouertie, his bodie by chastitie, and his soule by obedience, he maketh a Sacrifice vnto God of all that he hath, and so disposeth himselfe to perfection of charitie, in the best maner that in this life is possible.

Chap. IX. The declaration of the Sacraments of holie Church.

S I HAVE learned through the grace of our Lorde, the three principal parts of Christiã doctrine, it remaineth that you declare vnto me the fourth, which, if I well remember, containeth the seauen Sacraments of the Church?

M This part of doctrine is also very profitable, & therefore it is conuenient

ent that you learne it with great diligence. You must then know, that in the holie Church there is a great treasure, to wit these holie Sacraments, by meanes whereof, we receiue the grace of God, we keepe it, we increase it, and when by our default wee lose it, wee may recouer it again. I wil therefore declare vnto you what a sacrament is, how many Sacraments there bee, by whom they were instituted, and some other fewe things: and after we will come to the declaration of euerie one of them in particular.

S. Begin then I pray you, to declare what a Sacrament is, which I much desire to vnderstand.

M. A Sacrament is a holy Mystery, by which God bestoweth his grace, and with all it representeth exteriorly the inuisible effect, which grace worketh in our soule. For if wee were spirits without bodies, as the Angels
are

are, God would giue vs his grace spiritually: but because we are composed of a soule and a bodie, therefore our Lord condescending to our nature, geueth vs his grace by means of certayn corporal actions, which as I haue said, together with certain exterior signes declare to vs the inward effect of grace. As for example holie Baptisme, which is one of the Sacraments, is done by washing the bodie with water, and therewith calling vpon the most holie Trinitie. By means of which ceremonious washing, God geueth his grace, & putteth it in the soule of him, that is baptised. And it instructeth vs, that as that water washeth the bodie, so grace washeth the soule & clenseth it from al sinne.

S If I haue wel vnderstood, three conditions are requisit to the nature of a Sacrament: first, that it be a ceremonie, or as we would say, an ex-

exterior action: the second, that God by it giue his grace: the third, that the same ceremonie haue a similitude with the effect of grace, and so represent and signifie it exteriorly. **M** You haue vnderstood it very wel. Now you haue to know further, that these Sacraments are in al seauen, & are called Baptisme, Confirmation or Chrisme, Eucharist, Penance, Extreme Vnction, Order, and Matrimonie. The reason wherfore they are seauen is this: for that God would proceed in giuing vs spiritual life, as he vseth to proceed in giuing vs our corporall life. Touching corporal life, first is needful to be borne, secondly, is needfull to grow, thirdly, is needfull to be nourished: fourthly when a man falleth sicke, it is needful he vse phisicke: fifthly, when he must fight, he hath need to arme himselfe: sixthly is needfull, that there bee some to gouerne and rule those that are now borne

borne & growne, seuenthly, is needfull there be some to multiplie mankind: for seeing those that are borne do die, if others should not succeed, mankind would soone decay. So then touching the spiritual life, first it is needfull that Gods grace bee borne in vs, & this is done by baptism: secondly, it is needfull that the same grace increase and bee made strong: & this is done by Confirmation: thirdly, is needful, that it be nourished and maintained, & this doth the Eucharist worke: fourthly, is needfull that it be recouered, when it is lost, and this is done be the medicine of Penance. Fifthly, is needfull that at the poynt of death, a man arme himselfe against the infernal enemy, who then, more thē euer assaileth vs, & this doth extreme Vnction worke: Sixthly, is necessary that there be in the church such as may guid & gouerne vs in spiritual life, & this is

done by Orders. Seuently, is needfull that there bee in the Church, such as do multiplie mankinde, and the number of the faithfull thereby, and this is done by the Sacrament of Matrimonic.

S Who found out, and instituted so marueilous things?

M These Sacraments being so admirable, could not be deuised otherwise then by diuine wisdom, nor instituted by any other then by God, who can giue vs grace: and so Christ our Lorde, who is God and man, deuised and instituted them. Moreouer all the Sacraments are as certaine condicts, by which the vertue of Christs Passiō is deriued vnto vs. And sure it is, that none can bestow the treasure of Christs passiō, but in that maner and by those meanes, which christ hath ordained. **S** I would gladly know if in the time of the old Testament, there were Sa-

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craments, and if they were so excellent as ours?

M There were many Sacraments in the olde Testament, but they were different from ours in foure things. First, those were moe in number then ours, and therefore the old law was harder then the new law. Secondly, those were not so easie to be obserued as ours are. Thirdly, those were more obscure, whereby fewe vnderstood what they signified: whereas ours haue so cleere signification, that euery one may vnderstande them. Fourthly, those did not giue grace, which ours do: but did onely figuratiuely foreshew and promise it. So that our Sacraments are much more excellent: being fewer, more easie, more cleere, and more effectual, then those were.

S I would also know, which amongst our seauen Sacraments is the greatest of all.

M They

M They are al great, & euerie one of them hath some peculiar greatnes. The greatest of al is the most holie Sacrament of the Eucharist, for in it is contained the Author of grace, and of al goodnes which is Christ our Lord, yet touching the necessitie, the most necessarie of all are Baptisme & Penance. In respect of the dignitie of those that can minister the Sacramentes: the more worthie are Confirmatiō, & Order, because these two Sacraments, can not be geuen ordinarily, but by a Bilhop. In respect of the facilitie, the most easie is Extreme Vnction, because by it sinnes are remitted without trouble of penance: touching the signification, Matrimonie is the greatest, because it signifieth the vnion of Christ with the Church.

Of Baptisme.

S Begin, if you please, to declare the first Sacrament: and first
tel

tel me wherefore is it called Baptisme?

M This name of baptisme is a greek word, and it signifieth washing, but holie Church vseth this greeke word because the word washing is to common, and is vsed euerie day in common thinges. And therefore to the end this Sacrament should haue a proper name, and should be the better knowen, and honored, it is called Baptisme.

S What things are necessarie to the Sacrament of Baptisme?

M Three things at the least are necessarie, & learne them wel, because in certaine cases of necessitie, as wee shal say hereafter, euerie one may baptise: and therefore it is good that euerie one know how to do it. First is required true and naturall water, which must be applied to the partie that is Baptised: Secondly, at the same time when the water is vsed, these

these wordes must be spoken: *I Baptise thee in the name of the Father, & of the Sonne, and of the Holie Ghost.* Thirdly, it is necessarie, that the person that baptiseth haue intention to baptise, that is, to giue the Sacrament which Christ hath instituted, and which Holie Church vseth to giue, when shee baptiseth. For if one had intention only to iest, or to wash only the body of some foulenes, hee should sinne most grieuouly, and it were no baptisme, and so the poore soule were not baptised.

S What effect worketh Baptisme?

M It worketh three effects. First it reneweth a man perfectly, giuing him the grace of God, by which, being before the childe of the diuel, he becommeth the childe of God, and of a sinner becommeth iust; and it doth not only wash the soule from all spot of sinne, but it deliuereth it also from all the paines of Hell, and of Purga-

Purgatorie. In so much, that if one should die immediatly after Baptisme, hee should goe directly into Heauen, as if he had neuer committed sin. Secondly, Baptisme leaueth in the soule a certain spiritual marke which cannot by any meanes be taken away, by which it shall for euer be knowne, yea also in those which goe to Hell, that they receiued Baptisme, and that they had been of the sheepe of Christ. As by the peculiar marks it is knowne in this world, to whom slaues or cattle do belong. And this is the cause why Baptisme can not bee taken oftner then once: for it is neuer lost, this effect thereof remayning for euer printed in the soule. Thirdly, by Baptisme a man entreth into the Church, and is partaker of all the benefits thereof, as a childe of holie Church, and maketh profession to bee a Christian, and to be readie to obey those that in place of

of Christ gouerne the Church.

S To whom doth it belong properly to giue Baptisme?

M It belongeth to a Priest by proper office, and chiefly to those who haue charge of soules. But when a Priest can not be had, it belongeth to a Deacon, and in case of necessitie, to wit, when there is danger that the partie should die without Baptisme, it belongeth to euery one, as well Priest as Lay-man, as well man as woman: but alwaies order is to be obserued, that a woman baptise not, if a man may be had; and that a Lay man baptise not, if any Ecclesiastical person be present; and amongst Ecclesiasticall, alwaies the lesse must giue place to the greater.

S I maruell that Baptisme is giuen to litle children scarce borne, who do not know what they take.

M The necessitie of Baptisme is so great, that who dyeth without it, or

at the least, without desiring it, can not enter into heauen: and because litle infants, are in great danger to die easely, and can not at that age haue any such desire of Baptisme; it is therefore necessarie to baptise the with all speede that may be. And although they knowe not what they take, the Church supplyeth the defect which by the godfather & godmother answereth and promiseth for them, and this sufficeth: because as by the meanes of Adam wee are fallen into sin, and into the offence of God, not knowing any thing: so God is contented, that by meanes of Baptisme, and of the Church, we bee deliuered from sinne, and turne into his grace, yea though we know nothing thereof.

S What meaneth godfather and godmother of whom you spoke, and what is their office?

M To the administration of Baptisme

tisme, by ancient custome of the Church, concurrerth a man who is called a godfather, and also a woman, who is called a godmother, that is, an other father and mother in things pertayning to God. And these two, or on of them holdeth the child, whiles it is christned, and answereth for it, when the Priest demādeth of the child, if it wil be baptised, and if it beleue the Articles of the faith, and other such like things. And after when the child groweth in yeares, the godfather and godmother are bound, to haue care to instruct it, in matters, of faith, and in good maners, if the father and mother be herein negligent. And moreover it is to be noted, that by Baptisme they become alyed by a spiritual affinitie, to the partie that is baptised, and to his father and mother, as wel he that baptiseth, as the godfather and godmother.

Of

Of the Sacrament of Confirmation.

S **V** **V** **E** haue spoken sufficiently of Baptisme, tel me now, I pray you, what meaneth confirmation or Chrisme, which is the second Sacrament.

M The second Sacrament is called Confirmation, because the effect therof is to confirme the baptised in faith, as we shal say by and by. It is also called Chrisme which is a greeke word, and signifieth vnction, because in this Sacrament, the forehead of the person that receiueth this Sacrament, is anointed with holie Chrisme. For as in Baptisme the baptised is washed with water, to signifie that the grace of God washeth his soule from all spot of sinnes: so in Chrisme the forehead is anointed, to signifie that the grace of God anoynteth the soule, & so comforteth and fortifieth it, that it may fight against the diuel, and confesse

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boldly the holy faith, without feare of torments, or of death it selfe.

S In what time ought this Sacrament to be receiued?

M It ought to bee receiued, when the childe is come to vse of reason, because then hee beginneth to confesse his faith, and hath need to bee confirmed and established in the grace of God.

S Doth this Sacrament worke any thing else, besides the fortifying of the soule?

M It leaueth a character or marke fixed and printed in the soule, which neuer can bee scraped out: & therefore this Sacrament cannot bee receiued oftner then once.

S What neede is there to imprint in the soule any other marke, seing that of baptisme may suffice?

M This second character or marke is not imprinted without cause. For that by the first, a mā is only knowen

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to be a Christian, that is of the familie of Christ: but by this second, it is knowne, that he is a souldier of christ and therefore he carrieth in his soule the armes of his captaine, as in the world, souldiers carrie them on their garments, & whosoever receiue this Sacrament, and goe into hell, shall haue the greater confusion, for that euery one shall see, that they made professiō of the souldiers of christ, & are after so fowly reuolted from him.

Of the Sacraments of the Eucharist.

S **M**AY it please you declare to mee nowe the third Sacrament: & first tel me what meaneth this word Eucharist?

M This is a greeke word also, & it signifyeth, gratefull memorie, or thankgiuing. For in this Sacramēt, memorie is made, & thanks are giuen to God, for the most excellent benefite, of the holy Passiō of our Sauour, and withall there is giuen

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the true bodie & bloud of our Lord, for which wee are bound to render perpetuall thanks to God.

S Declare to me more fullie all that is contained in this holy Sacrament, that knowing the greatnes thereof, I may the better honour it.

M The Hoaft which you fee vpon the Altar, before it be consecrated, is nothing else but a litle bread, made in forme of a thin Wafer cake: but immediatly, when the Priest hath pronounced the consecration, there is present in the Hoaft the true bodie of our Lord: and because the true bodie of our Lord is liuing, and vnited to the Diuinitie, in the person of the Sonne of God, therefore together with the bodie is the blood also, and the soule, and the Deitie, and so whole Christ, God and man. In the same maner in the Chalice, before the consecration, there is nothing else but a litle wine with a litle

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water, but suddenly the consecration being ended, there is the true blood of Christ: and because the blood of Christ is not forth of his bodie, therefore in the Chalice, together with the blood, are the body, the soule, and the Deitie of the same Christ, and so whole Christ, God, man.

S I doe yet see, that the Hoaft after the consecration, hath the figure of bread as before, and that which is in the Chalice, the figure of Wine, as before.

M So it is, that in the Hoaft there remaineth the figure and also the colour, and the taste of bread, which was there before, but not the substance of bread, which was before. And so vnder the forme of bread, there is not bread, but the bodie of our Lorde. And the better to vnderstand this, I wil giue you an example You haue heard that Lots wife was

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conuerted into a statute of salt: those that saw the statute, did see the figure of Lot his wife, which then was not any more Lots wife but vnder the figure of a woman was salt. As therefore in that conuersion, the inward substance was changed, & the outward shape remaind: so in this Myserie, the inward substance is changed from bread into the bodie of our Lord, the outward figure of bread remaining, which was there before. The same also you are to vnderstand of the Chalice, that is, that there is the figure, the taste, the colour & the smel of wine: yet is there not the substance of wine, but the blood of our Lord, vnder that forme of wine.

S It seemeth to me a great thing that a great body, as that of our lord, can be vnder so litle a forme as that of the consecrated Hoast.

M It is certainly a great thing,
but

but the power of God is also great who can do greater things then we can vnderstand: and so Christ when he said, in the holie gospel, that God could make a camel, which is a beast bigger the a horse, to passe through the eye of a nedle, he added, that with me these things are impossible; but with God al things are possible. **S** I would be glad to haue some example, how the same bodie of our Lord, can be in so manie hostes as are in so many Altars.

M It is not needfull to vnderstand the wonders of God, but it sufficeth to beleue them, seeing we are certain that God canot deceiue vs. Yet I wil giue you an example for your consolation. It is sure that our soule is but one & is whole in al the members of the body, al wholly in the head, al in the feet, yea whole in euery litle part of our bodie; what marueill is it then, that God can make the body of

his Sonne to be in many Hoasts, seeing one and the same soule to bee whole & intire, in so many & so diuers and distinct parts of the bodie? It is read in the life of S. Anthonie of *Padua*, that the same time hee was Preaching in a citie of Italie, he was also by Gods power in *Portugal*, to do some other good works. And if God could make Saint Anthonie, to be in two places at one time, so farre distant, & that in his proper forme, wherefore can he not make that Christ be present in manie Hoasts, vnder the forme of the same Hoast? S Tel me, I pray you, if Christ depart from Heauen when he cometh into the Hoasts, or remaineth he stil in Heauen?

M When our Lord beginneth to be present in the holie Hoast, he departeth not from heauen, but by diuine power, hee is both present in Heauen and in the Hoast. Take the

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example of our soule: when one is a childe of few daies old, and very little as you see; and being measured, is founde to bee but one Palme in length, after increasing, he becometh double so bigge as he was before; and so being measured, he is aboue two Palmes. Now I demande of you, if the soule which was first in one palme only, hath left that palme to come into the second or no? Sure it is that it hath not left it, neither is it enlarged, because it is inuisible, so that without leauing the first, it cometh also into the second: euen so our Lord leaueth not heauen to come into the Hoast, neither leaueth the one Hoast to be in an other, but he is present in Heauen & in all the Hoastes at once.

S Now I haue learned that which is contained in this most holy Sacrament: I desire to know what things are requisite to receiue it worthely?

M Three

M Three things are required, the first is, that the partie doe confesse himselfe of all his finnes, & procure that he be in the grace of God, when hee goeth to communicate, for that one of the causes, wherefore this Sacrament is giuen to vs, vnder the forme of bread, is to the end we vnderstand, that it is giuen to liuing men, & not to dead-men, to nourish the grace of God, and to increase it. The second thing is, that wee be altogether fasting, that is, at the least from midnight forward we haue taken nothing: no not so much as a litle water. The third, that we wel vnderstand what we do, and that we haue deuotiō vnto so great a mysterie: & therefore this sacrament is not giuen to children, neither to fooles, neither to any other that hath not the vse of reason.

S How oftē ought we to cōmunicat?

M The bond of holy Church is to com-

communicate at least once a yeare, & that at Easter. Yet it is conuenient to do it oftner, so it be by the aduice of our ghostly father.

S Declare now vnto mee, the fruite which is gotten by this Sacrament, and the ende for which it was instituted.

M For three causes: Christ our Lord hath instituted this most noble Sacrament. First, that it should be the meate of soules: secondly, that it should be a sacrifice of the new law: thirdly, that it might be a perpetuall memorie of his Passiō, and so a most deare pledge of his loue towards vs.

S What effect doth it worke in respect it is the meate of soules?

M It worketh that effect which corporall meate worketh in bodies, & therefore it is giuen to vs in forme of bread: for like as bread conserueth naturall heate, wherein the life of

of the bodie consisteth: so this most holie Sacrament, when it is worthely receiued conserueth and increaseth charitie, which is the life and health of the soule.

S What effect doth it worke as it is a Sacrifice?

M It reconcileth God vnto the world, & obteyneth manie benifits, not only for the liuing, but also for the dead, that are in purgatorie. You must vnderstand that in the old Testament they offered vnto God manie Sacrifices of beastes, but in the new Testament in place of al those Sacrifices, is succeeded the Masse, in which by the hands of the Priest is offered vnto God, the most acceptable Sacrifice of the bodie and bloud of his Sonne, which was signified in al those sacrifices of the old Testament.

S What effect worketh it, as the memorial and pledge of the loue of
our

our Lord towards vs?

M It maketh vs mindful of so great a benifite, and in flameth vs to loue him againe, that hath loued vs so much. And therefore like as God in the old Testament, would haue the Iewes not only to eate Manna, which he sent them from Heauen, but also haue them keep one vessel full of the same, in memorie of all the benefits he shewed them, when he brought them out of Egypt: so Christ would that this most holie Sacrament, should not only be eaten by vs, but also that it be conserued on the Altar, and sometimes carried in Procession, that when soeuer we see it, we may remember his infinite goodnes towards vs. But in particular the holie Masse is a brieue representation of the whole life of our lord, that the same may stil remaine in our mindes.

S I would know how the Masse is a
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representation of the life of Christ, that thereby I may become more deuout and attentiuē, when I am present thereat.

M I wil declare it briefly. The *Introitus* (or beginning) of the Masse, doth signifie the desire which the holie Fathers had of the comming of our Lord. The *Keyrieleson* signifieth the voice of the same Patriarches and Prophets, demanding of God, this comming of christ, so long desired. *Gloria in excelsis*, signifieth the Natiuitie of our Lord. The prayers next following, signifie his presentation & offering in the Temple. The Epistle, which is read at the left end of the Altar, signifieth the preaching of S. Iohn Baptist. Who inuited al men to Christ. The Gradual signifieth the conuersion of the people by the preaching of S. Iohn. The gospel, which is read at the right end of the altar, signifieth the preaching of

of our Lord, which bringeth vs from the left hand vnto the right: that is, from temporal things to eternall, & from sinne to grace: lights also are carried, & incense burned to signifie that the holie Gospel hath lightened the world, & filled it with the good fauours of the glorie of God. The Crede signifieth the first conuersion of the holie Apostles, and other Disciples of our Lord. The secret prayers after the Crede signifie the secret practises of the Iewes against Christ. The Preface, which is songue with a lowd voice, and endeth with *Osanna in excelsis*, signifieth the solemne enterance which Christ made into Ierusalem on Palme-sunday. The Canon signifieth the Passion of our Lord. The eleuation of the holie Hoaste and Chalice, representeth to vs, that Christ was eleuated vpon the Crosse. The *Pater noster*, signifieth, the praier of our Lord

whiles

whiles he did hang on the Crosse the breaking of the Hoast signifieth the wound made by the speare piercing his side. The *Agnus Dei*, signifieth the lamentation of the Maries, at the taking downe of Christ from the Crosse. The communion of the Priest, signifieth the burial of Christ. The Post-communion song with ioy, signifieth the Resurrectio. *Ite missa est*, signifieth the Ascension. The benediction of the Priest signifieth the coming of the Holie Ghost. The Gospel at the end of Masse, signifieth the preaching of the holie Apostles, when being filled with the holie Ghost, they began to preach the Gospel through the whole world, and so begane the conuersion of the Gentils.

Of the Sacrament of Penance.

S **T**HERE followeth nowe the fourth Sacrament, which is called Penance: declare therefore, I pray

pray you, what this Sacrament is?

M Penance signifieth three things. First it signifieth a certaine vertue by which a man repenteth himselfe of his finnes, and the contrarie vice is called impenitence, to wit, when a man wil not repent, but wil perseuer in sinne. Secondly we cal penance the paine & affliction, which a man taketh to satisfie to God, for the euil he hath done, And so we say that one doth great penance, because he afflicteth himselfe much, with fastings and other austeritie. Thirdly penance signifieth a Sacrament, instituted by Christ to remit finnes of those, who after Baptisme haue lost the grace of God, and do againe repent the same, and desire to returne into his fauour.

S Wherein doth this Sacrament principally consist?

M In two things: in the confession of the sinner, and the absolution of the

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the Priest. For that christ hath made the Priest judges of sinnes committed after Baptisme, and giuen them authoritie in his place, to remitte them, so the sinner confesse them, and bee otherwise disposed as hee ought to be. So in this consisteth the Sacrament, that like as the sinner confesseth his sinnes exteriorly, and the Priest exteriorly pronounceth absolution: so God inwardly by meanes of those words of the Priest, looseth that soule from the band of sinne, with which it was tyed, and restored it to grace, and deliuereth it from that it had deserued, to haue been cast head-long into hell.

S What is necessarie for the receiving of this Sacrament?

M Three things are necessary, Contrition, Confession, and Satisfaction; Which are three parts of Penitence.

S What meaneth Contrition?

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M That the hard-hart of the sinner become soft, and in a certaine manner, breake it selfe with sorrowe, for that it hath offended God. But in particular, Contrition containeth two things, & the one sufficeth not without the other. First, that the sinner be earnestly sorie for all his sins committed after Baptisme: & therefore it is necessarie to examine well, and to consider all his actions, and to be sorrowfull, that he hath not done them according to the law of God. Secondly that the sinner haue firme purpose to sinne no more.

S What meaneth confession?

M The sinner must not be content with only contrition, but he must go to the feet of the Priest, as *Magdalen* went vnto the feete of Christ, and confesse his sins with truth, not adding nor diminishing, nor mixing any lye; with simplicitie, not excusing himself, nor laying the fault on others

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others, neither multiplying superfluous words, with integritie, vttering them all, nor leauing any thing for shamfastnes, & telling the number of euery sorte, and the circumstances which any way do agrauate the sinne, so far as he can remember. Finally with shamefastnesse and humilitie, not recounting his sinnes, as if he tolde an historie, but telling them as thinges deseruing shame, and vnworthie of a Christian, and humbly desiring pardon.

S What meaneth satisfaction?

M That the sinner haue purpose to doe penance, and therefore he must willingly accept that punishment which his ghostly father shal appoint him, and performe it with speede, considering that God doth him most high fauour, in pardoning him the eternall paine of hell, and is contented with a temporal paine, much lesse then his sinnes haue deserued.

S Tell

S Tell mee now, what fruit this Sacrament bringeth?

M We reape foure very great commodities by this Sacrament. The first is that which was saide euen now, that God doth pardon vs the sinnes committed after Baptisme, and doth change the eternall paine of hell, into a temporall paine, to bee suffered in this life, or in Purgatory. The second, that the good workes which wee had wrought, during the time we were in grace, and were lost by sin, are restored to vs by meanes of this Sacrament. The third is, that we bee loosed from the band of Excommunication, if perhaps we were tyed therewith. For you must knowe that Excommunication is a most grieuous punishment, which deprieth vs of the prayers of Holye church, of lawfully receiuing the sacraments, likewise of conuersing with faithfull people, & finally of ho-

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ly buriall, and from this so terrible a punishment, wee are deliuered, by the Sacrament of penance, according to the authority, which the Confessors haue of the Bishoppe or of the Pope. Albeit this absolution from Excommunication may also be geuen without the Sacrament, by the Prelate, though he be no Priest. The fourth and last fruit is, that wee are made capable of the indulgences which the Popes do often geue.

S. What is meant by indulgences?

M. Indulgence is a Liberty which God doth vse by meanes of his Vicar, with his faithful, by pardoning their temporall paine, either all or some part, which they were to suffer for their sinnes in this life, or in purgatory.

S. What is required for the gaining of Indulgence?

M. That a man bee in the grace of God, and therefore he must confesse himselfe

himself, if he be in sin: & that he fulfil so much as the Pope appointeth, when he granteth the Indulgence.

S. Howe often is it necessary to receaue the Sacrament of Penance?

M. Holy Church commaundeth that euery one confesse, at the least, once in the yeere. But it is further necessarie to confesse euerie time that the partie will communicate, if hee bee in mortall sinne. And likewise when he is in peril of death, or goeth about any thinge wherein is danger he may die. And besides these, it is verie well done to confesse often, to keepe cleane a mans conscience, especially for that hee that confesseth seldom can hardly do it well.

S. There remaineth lastly, that I demaund of you what the workes bee, that are gratefull to God to satisfie for sinnes.

M. Al are reduced to three, to-wit, Prayer, Fasting, and Almes. For so

the Angell Raphel taught Tobie,
The reason whereof is , for that a
man hauing a soule, a body, and ex-
ternall goods : by prayer he offereth
vnto God the goods of the soule, by
fasting, the goods of the bodie, by
almes the externall goods. By pray-
er is vnderstoode the hearing of
Masse, saying of the seuen Psalmes,
the Office of the dead, and other
like things. By fasting is vnderstood
all corporall austeritie, as wearing of
heare-cloth, whipping, lying on the
ground, pilgrimages, and the like.
By almes, is vnderstood, all other
works of charitie, & seruice done to
our neighbour, for the loue of God.
S What is required to fast aright?
M Three things are required : to
eate once only in the day : and that
about midday, and the longer it is
deferred the better : and to abstaine
from flesh, and in Lent, from egges,
and whit meates.

S Whe-

S Whether is it better to make sa-
tisfaction our selues to God, by these
works, or to take Indulgence?

M It is better that our selues satisfie
by these wordes, because by In-
dulgence is satisfied onely, for the
bond of paine, or punishment, but
by these workes we do both satisfie,
and withall merite eternall life : but
best of all is, to vse both their helps,
satisfying our selues so much as wee
can, & withall taking Indulgences.

Of the Sacrament of extreame Vnction.

S **V** Vhat is Extreame Vn-
ction?

M Extreame Vnction, is a Sacra-
ment, which our Lord instituted for
the sick. It is called Vnction, because
it consisteth in annoynting the sicke
with holie Oyle, and receyting ouer
him certaine prayers. And it is cal-
led Extreame, as being the last a-
mongst the Vnctions, which are v-
sed in the Sacraments of the church.
For

For the first vnction is giuen in Baptisme, the second in confirmatiō, the third in Priesthood, the last in sickness: & it may also be called extreme for that it is giuen at the end of the life

S What be the effects of this Sacrament?

M They are three. The first is remission of sins, that remaine sometimes after the other Sacraments, to wit, those which the party did not remember or not know, and which, if he had knowen and remembred, he would willingly haue repented, and confessed them. The second is, to comfort the sicke, & to make him stronger in spirite in that time, when hee findeth himselfe oppressed with bodily infirmities, and with temptations of the diuel. The third is, to restore the health of the bodie, if that be expedient for the eternal saluation of the same sicke person. And these three effects are signified by
the

the oyle, which is vsed in this Sacrament, for that oyle refresheth, strengthneth and healeth.

S At what time ought this Sacrament to be receiued?

M In this, many doe commit great error, who wil nottake this Sacramēt but when they are in departing this life: for the true time to take it is, when the phisitions iudge the disease to be dangerous, for when humane remedies seem to be insufficient, the celestial remedies are chiefly to besought for. And so sometimes it hapneth, that by the meanes of this holy oyle, the sicke party doth recouer health, therefore as this Sacrament ought not to bee demanded, when there is no danger to die: so ought it not to be deferred so long, till there bee no hope remaining. And this is the cause why holie oyle is not giuen to those that are put to death by justice, because such are neither sicke,

sicke, nor haue hope of life.

Of the Sacrament of Order.

S **VV** Hat is the Sacrament of Order?

M It is a Sacrament in which power is giuen, to consecrate the most holie Eucharist, and to minister the other Sacraments to the people: or to serue by proper office, those that haue receiued such power. And it is called Order, because there are manie degrees in this Sacrament, one subordinate to an other. As Priests, Deacons, and other inferiors. But of these there is no neede to tell you any more, seing this Sacrament doth not pertaine to all, but only to men of yeares and learning, who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

Of the Sacrament of Marriage.

S **VV** Hat is the Sacrament of Matrimonie?

M The

M The Sacrament of Matrimonie, is the lawfull joyning of man and woman in holie wedlocke: which signifyeth and representeth the Vnion of Christ with his Church, by the Incarnation: and the vnion of God with the soule by grace.

S What effects worketh this Sacrament?

M First it giueth grace to the husband & the wife, to comport themselves wel, & to loue each other spiritually, as Christ loueth his Church, and as God loueth a faithful & just soule. Secondly, it conferreth grace, to know and to desire to bring vp their children in the feare of God. Thirdly, it produceth a bonde betweene the husband and the wife so straight, that it is not possible to bee dissolued, like as betweene Christ & his Church. And hereof it commeth that no bodie can dispence that the husband leaue his first wife, & take an

an other, neither that the wife leaue her first husband, and take an other.

S What is necessarie to the making of Mariage?

M Three things are necessarie. First that the parties be without impediment to be ioyned together; that is, that they be not kinsfolkes within the fourth degree; that they haue no solemne vowe of chastitie, nor the like. Secondly, that in contracting of Matrimonie, there be witnessses, and that in particular, the Curate or proper Pastor be present, or (as we call him) the Parrish Priest. Thirdly that the consent of both parties be free, not forced by any great feare; & that it be expressed by wordes, or some equiualent signe. And if anie of these three things shal be wanting the Mariage is not of force.

S Whether is it better to take the Sacrament of matrimonie or to keepe virginities?

M The

M The Apostle S. Paul hath cleered this doubt, hauing written, that who ioyneth himselfe in Mariage doth wel, but he that doth not ioync himself, but keepeth virginities doth better. And the reason is, because Mariage is a thing humane, virginities is Angelical. Mariage is according to nature, Virginities is aboue nature. And not only virginities but widowhood also is better then marriage. Therefore whereas our Sauour said in a parable, that the good seede yielded in one field thirtie fold fruit; in an other threescore, in an other a hundred fold: the holie Doctors haue declared, that the thirtie fold fruit is of Matrimonie, the threescore fold of widowhood, hundereth fold of virginities.

Chap.

Cap. X. Of vertues in general.

YOv haue declared the foure principall partes of Christian Doctrine: I desire to know, if there be any thing else to learne?

M The necessarie thinges to bee knowne, are those foure which I haue already shewed you. But there be some other things profitable also, to the end we pretend of obtayning eternall saluation, to wit, Vertues and Vices, good workes and sinnes. For albeit wee haue spoken alreadye of these things in general, in the declaration of the Creede, and of the Commandements; yet it will be very profitable to speake of them more distinctly and in particular.

S Tell me then what is vertue?

M Vertue is a qualitie which is receiued in the soule, and maketh a man good. For as science maketh a man a good Philosopher, and art maketh one a good artificer: so ver-

ue

ue maketh a good man, and causeth him to doe that which is good, and that with facilitie, readinesse and perfection. Whereas hee that hath not vertue, though hee may sometimes do well, yet he shall not doe it without difficultie and imperfection, whereof to giue you some example, vertue is like to art, and practise. For you see one that hath art, to play on the Citerone or Lute, playeth both wel & with facilitie, although he neuer look vpo the strings, where as an other that hath not the art, or hath not practise, may well touch the strings, and make them sounde, but hee shall neither doe it readily nor so well. Euen so hee that hath the vertue (for example) of Temperance, fasteth with great facilitie and cheerefulnesse, when it is needfull, and hee fasteth perfectly, expecting the conuenient houre, and eating meates appoynted, and

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once

once only, but he that hath not this vertue, or contrariwise is a glutton, it seemeth a death to him to fast, and if perhaps hee fast, he can not well expect the due houre of dinner, and after at night, in place of a drinking as the custome is, he will make so large a collation, as wanteth little of a supper.

S How manie vertues be there?

M The vertues are very manie: but the more principall, & to which all the rest are reduced, are seuen, to wit the three Theological, Faith, Hope, & Charitie, & foure Cardinall, Prudence, Iustice, Fortitude, & Temperance: & according to this number, there are seuen gistes of the Holie Ghost, and the Euangelical Beatitudes, which guide vs to the perfection of Christian life. There be also seuen workes of mercie corporall: & seuen spirituall. Of all which I will geue you a brieve instruction.

O

Chap. II. Of the Theologicall
Vertues.

S **V**What is faith?

M **V**Faith is the first of the Theological vertues, that is, of those vertues which haue immediat relation to God. And the proper office of faith is, to illuminate and eleuate the vnderstanding, to beleue firmly all that God, by his Church, reueileth vnto vs: although it bee otherwise heard and aboue naturall reason.

S What is the cause, that wee must beleue matters of faith so firmly?

M The cause is, for that faith doth relie vpon infallible veritie, for so much as all that faith proposeth vnto vs, is reueiled from God, & God is veritie it self. Wherefore it is impossible that, which God sayeth, should be false. And so when faith proposeth anie thing vnto vs, which

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appeareth contrarie to reason, as for example, that a virgin should bring forth a child, it is necessarie to consider that humaine reason is feeble, & may easely be deceiued, but God can not be deceiued nor deceiue vs. S What is necessarie to be beleued, by this vertue of faith?

M It is necessarie to beleue distinctly, al the Articles of the Crede, which before I haue declared. And specially those Articles, whereof Feasts are kept, euerie yeare in holie Church: as the Incarnation of our Lord, the Natiuitie, the Passion, the Resurrection, the Ascension, the comming of the Holie Ghost, & the most Holie Trinitie. Moreouer wee must be readie to beleue, al that shalbe declared vnto vs, by holie Church. And finally in all our ward behauiour, to shunne and auoide those things, which haue anie shew of infidelitie, as to carrie the habi-

of a Turke, or of the Iewes, the eating of flesh on daies forbidden as Heretikes do, and such like. For that it is necessarie, to confesse the true faith, not only in hart & with mouth but also with exterior deeds, to shew our selues to dislike of all Sects, that are contrary to holie Church.

S What is hope?

M Hope is the second Theological vertue, so called, because it also hath immediat relation to God. For as by faith we beleue in God, so by hope, we trust or hope in God.

S What is the office of Hope?

M It is to eleuate our mind to hope for eternall felicitie. And because, this is so heigh a benefit, that it was not possible to reach thereto by humane abilitie, therefore God geueth vs this supernaturall vertue, that by it we may trust, to attaine to so great a good.

S Whereupon is this hope grounded,

ded, and whereupon doth it relie?

M It is grounded, and doth relie vpon the infinite goodnesse & mercie of God, whereof wee haue most certaine signes: seeing hee hath giuen vs his owne Sonne, and by his meanes adopted vs for his children, and promised vs the inheritance of the kingdome of Heauen, if we doe works cōformable to the dignity receiued, & hath also giuen vs grace & sufficient help, to do such works.

S What is Charitie?

M It is the third Theologicall vertue, hauing immediat relation to God: by this vertue our soule is euuated to loue God aboue all things. Not only as Creator & Author of al our natural good, but also as the giuer of grace and of glorie, which are supernaturall.

S I would know, whether charitie be also extended vnto creatures?

M Charity is properly extended vn-

to

to all men, and to all things, which God hath made. But with this difference, that God is to be loued for himselfe, he being infinitely good, & it is further extended, to all other things, which are to be loued, for the loue of God. And in particular our neighbour, our parents or friends are not onely to be vnderstood, but also euerie man though he would be our enemy, because euerie man is the Image of God, and for the same is to be loued.

S Is Charitie a great vertue?

M It is the greatest of all others, & it is so great, that whosoeuer hath it, can not lose his saluation if he first lose not charitie. And he that hath it not, can by no meanes be saued, though he had al the other vertues, and gifts of God.

Of the cardinall vertues.

S **V** V HAT is Prudence?

M It is the firste of the
P 4 foure

four Cardinal vertues, which haue this name, because they be principal vertues, and as fountaines of all the other moral and humaine vertues. For that Prudence gouerneth the vnderstanding, Iustice gouerneth the wil. Fortitude gouerneth the irascible power, And Temperance gouerneth the appetite of concupiscence.

S What is the office of Prudence?

M It is to shew the due end of euery action, & the conuenient meanes and all the circumstances, to wit, the time, the place, the manner, & such like; that the worke may be wei done in all points & perfectly. And therefore it is called the mystrie of other vertues, and is as salt to meats, and as the sunne in the world.

S Which be the vices contrarie to Prudence?

M Vertue consisteth in the midst, and hath alwayes two contrarie vices,

vices, which are in the extreames, One vice contrarie to Prudence, is Imprudence, that is, inconsideration and rashnes: and it is in those, that do not consider what they haue to do; & so either they looke not to the true end, or they vse not the true meanes. The other vice is subtiltie: or carnal pollicie: and it is in those that with great diligence think of the end, & of the meanes, but they direct al things to their priuat commoditie, for the gaining of some worldlie benefit. And therefore they endeavour subtilly, to deceiue their neighbour, to bring to passe their busines to their owne purpose. But in the end it will appeare, that such are most impudent, losing the most soueraigne good, for the loue of things of no impotence.

S What is Iustice, and what is the office therof?

M Iustice is a vertue, which geueth eue-

euery one that is his own: and so the office thereof is to make things iust, & to put equalitie in humaine contracts: which is the foundation of quiernes & of peace. For if each one would be cōtent with his own, & not couet that belōgeth to an other, ther should neuer be war nor discorde.

S What bee the vices contrarie to Iustice?

M They are two. One is Iniustice, that is, when one taketh that which belongeth to an other, or in cōtracts giueth lesse then he ought, or taketh more then is due to him. The other is too much iustice, that is, whē one is too rigorous, & wreasteth things by pretence of iustice more seuerely then reason requireth. For in some cases, it is necessarie, that compassion bee mixed with iustice. As if a poore man, can not pay all he oweth presently, without his great losse or damage, it is a reasonable thing and
iust

iust, that he haue a litle time graunted him: and to denie him the same is to great rigour.

S What is Fortitude, and what is the office thereof?

M It is a vertue which maketh vs ready to ouercom al difficulties that would otherwischinder vs frō doing wel: & it reacheth euen to suffering death, whē it is necessary for the glorie of god, or for performing our duty: & so al holy martirs haue triūphed ouer their persecutors, by this vertue: & in like maner al valiāt soldiars, which in iust wars haue made so great prooffe of their valour, haue become glorious by the same vertue.

S what be vices cōrrary to fortitude?

M They are cowardlines, & audacious temeritie. For cowardlines maketh one to yeeld too easely; Which cōmeth of the lacke of fortitude: & audacious temeritie, maketh one put himselfe in danger, when there is no
need,

need. Which (so to tearme it) is too much fortitude. And it deserueth no praise but blame, and therefore is no vertue but a vice.

S What is Temperance, and what is the office thereof?

M Temperance is a vertue that bridleth sensuall delights, & maketh a man to content himselfe, with such pleasures, and in that measure, as reason alloweth.

S What are the vices contrarie to Temperance?

M They are Intemperance, and Insensibility. Intemperance is, when one is too much giuen to delights, and therefore committeth excesses in eating, and such thinges as doe hurt both the soule and the bodie. Insensibilitie is, when a man vseth the other extreame, and so flyeth all pleasures, that he wil not eate things necessarie for his health, to auoyd that little delectation, which con-
ue-

uenient meats doe naturally bring. But the vice of intēperance is much more common amongst men, then the vice of insensibilitie. And therefore all holie men, by word and example, haue exhorted vs to fasting, & to mortification of the flesh.

Cap. XII. Of the seauen gifts of the Holie Ghost.

S **V** Vhich be the seuen gifts of the Holie Ghost?

M They are those which the Prophet Isaie hath taught vs, to wit, Wisdome, Vnderstanding, Counsaile, Fortitude, Knowledge, Piētie, and the Feare of our Lord.

S Whereto do these gifts help vs?

M To attaine to the perfection of Christian life: For they are as the ladder, by which wee clime vp, from the state of sinne by diuers degrees, euen to the highest of sanctitie. But you must knowe, that the Prophet numbred these steppes comming
downe-

downwards. For he did see as it were a ladder which came from Heauen. Neuertheles we will recoont the ascending, as going vpwards & ascending from earth to heauen. The first degree then is, the Feare of our lord, which doth terrifie a sinner, whē he thinketh that he hath God almighty his enemie the second degree is Pietie: For he that feareth punishment which God threatneth against a sinner, beginneth to become godlie, & desireth to obey and serue God, and to worke his holie will in all things. The thirde degree is Knowledge, for that hee vvho desireth to vvorke the vvill of God, demaundeth of God that he will teach him, his holie commandements, & God partly by Preachers, partly by books, & partly by inwarde inspirations, teacheth him all that is necessarie. The fourth degree is Fortitude, for hee that knoweth, and is willing in all things

things to serue God, findeth many difficulties & tentatiōs of the world the flesh & the diuel. And therefore god at that time of need giueth him the gift of Fortitude, that he may overcome all difficulties. The fift degree is Counsell, for when the diuell cannot preuaile by force, he turneth himself to decepts, and vnder pretence of good, prouoketh the just man to fall: yet God doth not abandon him, but giueth him the gift of Counsell, by which he preuaileth against the deceipts of the enemy: the sixt is the gift of Vnderstāding, for when a mā is wel exercised in actiue life, and hath had many victories against the diuel, god doth draw him & exalt him to contemplatiue life, and with the gifte of vnderstanding, maketh him to vnderstande and penetrate diuine Mysteries. The seauenth, is the gift of Wisdome, which is the cōplement of perfection
For

For he is wise that knoweth the first cause of all thinges, and according thereto, formeth al his actions: which none can doe, but hee that joyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding he knoweth the first cause, and by charitie, hee directeth and disposeth all thinges vnto it, as vnto the last ende. And because wisdom joyneth the affection to vnderstanding, therefore it is called wisdom, that is, *sauior knowledge*, as Saint Bernard teacheth vs.

Cap. XIII. Of the eight beatitudes.

S **V** **V** Hat are the eight beatitudes, which our Lord taught vs in the Gospel?

M They are an other ladder to clime vnto perfection, like vnto that of the gifts of the Holie Ghost. For that in seauen sentences, are conteyned seauen degrees, to arriue vnto beatitude. And lastly, the eight doth

giue

geue vs a signe to know whether a man haue ascended vp these degrees or no.

S Declare vnto mee this ladder briefly?

M Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, whereby we ascend vnto felicitie. The generall and ordinarie impediments are three; the desire of goods, of honors, and pleasures. So Christ saith in the first degree, that the poore in spirit are blessed, that is, those who willingly dispise goods. In the second he saith, that the meeke are blessed, that is, those that geue place to all, not resisting those, that put themselves before, and thrust them behinde. In the third he saith, that those are blessed that weepe, that is, those that seeke not the delights, and pleasures of the world, but attend to do penance, and to

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be waile their finnes. In other two degrees he teacheth vs the perfection of the actiue life, which consisteth in fulfilling all that wee are bound vnto by iustice, and by charitie. Therefore he saith in the fourth degree, that those are blessed, that hunger and thirst iustice. And in the fift he saith, that the mercifull are blessed. In the last two, he draweth vs to perfection of the contemplatiue life: and therefore he saith in the sixt, that they are blessed, that haue a cleane hart, for they shall see God, that is, they shall see him in the life to come, in glorie; and in this they shall know him by grace of contemplation: & in the seuen he saith, that the peaceable are blessed because they shall be called the children of God; that is, blessed are they who hauing added perfect charitie, to contemplation, haue made all their repose in God, and pacified all

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the Kingdome of the soule, and so they shall be children of God, like vnto their Father, holie and perfect. In the eight sentence no new degree of perfection is contained, as S. Augustine doth well say, but there is declared a manifest signe, to know if one be arriued to perfection: & this signe is to suffer willingly vniust persecutiō, for the like as that gold is tried in the fornace, so is a iust and perfect man in tribulations.

Chap. XV. Of the seuen Workes of mercie corporall, and seuen spirituall.

SIT remaineth that you declare to me the workes of mercie, as well corporall as spirituall.

M The workes of mercie corporall are seuen. Whereof we haue fix in the holie gospel; to wit, to geue meate to such as haue hunger: to geue drinke to such as haue thirst, to cloth the naked: to harbour pilgrims: to visite the sicke: to comforte the

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imprisoned. The seauenth worke, which is to burie the dead, holie Tobie hath taught vs, and the Angel Raphael. The workes of mercie spiritual are also seuen? to instruct the ignorant: to geue counsaile to the doubtfull: to comfort the afflicted: to correct such as erre: to pardon offences: to beare with other mens defects: and to pray to God for the quick and dead.

S Is there anie cause that excuseth vs, from the workes of mercie?

M Three things may excuse vs. The first is when a man hath not the meanes to do them: and so that good Lazarus, the poore begger, of whom it is read in the Gospel, did no corporall workes of mercie, because himselfe had need, in a manner of all those workes, and so was crouned for his patience. And this is the ordinance of God, that the rich may saue themselves, by shewing mercie, and

& the poore by the way of patience, and so he that hath not knowledge or prudence for himselfe, is not bound to teach or giue counsaile to others. The second cause is, when a man serueth God in a higher sorte, then the actiue life is, and by reason of that state, hath no occasion to do manie workes of charitie, so the holie Eremits, that remayne inclosed in solitarie places, or in their cels, to contemplate heauenlie thinges, are not bound to leaue that holie exercise, and goe to seeke those, to whom they may do workes of mercie. The third cause is, when a man doth not finde anie that hath notorious need of his mercie: for that we are not bound to succor anie but those, who can not help themselves, or haue not others that will and can help them. True it is, that perfect mercie doth not expect the time of the bond, but is readie to succour in the best man-

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ner it can, and all that it can.

S It seemeth to mee that all men may worke the last worke of mercie, that is, to praye to God for our neighbour?

M So it is, and therefore the holie Eremits do also the works of mercie, for that they pray to god that he giue his grace to al those that need it.

Chap. XVI. Of Vices and sins in generall.

S IT is nowe time that you teach mee, what vice and sinne is, to flie from it: like as you haue instructed me in vertues and good works, to obtaine them.

M Sinne is nothing else but a voluntarie committing, or omitting against the lawe of God: where you haue to consider, that three things are required to a sinne. First, that there be some act committed, or omitted, that is, to doe and worke a thing forbidden, or nor to doe a thing commanded. As for example,
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to blasphemie is a committing, not to heare Masse is an omision. Secondly is required, that this committing, or omitting be against the law of God: for that the law of God is the rule of well-working: like as the arte of a Maison, is the rule of making a Wall well: And therefore as a Maison is not a good Maison, and maketh not a Wall well, when he worketh not according to art: so a man liueth not well, and is not a good man, when hee followeth not the law of God. And by the lawe of God, is not only vnderstood, that which he hath giuen by himselfe, as the ten commandements are, but that also, which he giueth vs by his vicar in earth, the Pope his holines, and other superiors, as well spirituall as temporal: because al are the ministers of God, & haue authoritie from him: thirdly, is required, that committing, or omitting be voluntarie: for

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whatsoever is done without consent of the will, is no sinne. As for example, if one blaspheme when he sleepeth, or hath not the use of reason, or probably knoweth not, that such a word is blasphemie: in such a case a man sinneth not: because there is no consent of the will.

S I haue vnderstood, what sinne is, now tell me what vice is?

M Vice is an euill habite, or an euill custome of sinning, procured by often sinning. Whereof cometh, that a man sinneth more easely: and with more boldnes and alacritie. As (for example) we do call one a blasphemer, or a gamester, when he is woont to blaspheme, or vseth gaming. So that to blaspheme is a sin, & to be a blasphemer is a vice. And so we may say of al the other sinnes.

S Is sinne a great euil?

M It is the greatest euil that can be found. Yea rather, it onlie is absolutely euil,

euill, & displeaseth God more then any thing else, which appeareth by this, that God spareth not to destroy & loose the most noble things that hee hath, to punish sinne. If a Prince had a vessell of siluer, or of gold most fayre and most precious, and finding in it some stincking liquore, should be so displeased there with, that he should breake it & cast it into the bottome of the Sea, you would doubtles say, that Prince had a wondrous great hate againste that liquore. So God hath made two most precious vessels: one of siluer, which is man, & one of gold which is an Angell. And for that hee hath found this stincking liquore of sin, in the one and in the other, he hath broken them, and cast into the bottome of hell to perpetuall miserie, all those Angels that sinned, and daily casteth into the same place of perdition, all those men that die in their sinne,

And once for the sins of the world, he brought vpon it the Deluge, and drowned all, except Noe and his familie that liued iustlie.

S Howe many sorts of finnes bee there?

M Sinne is of two sorts. For one is called Original sinne, and the other Actuall. And actual sinne is likewise of two sorts; one mortal, and the other veniall.

Cap. XVII, Of Originall sinne.

S **V**hat is original sinne?
 M **V** Originall sinne is that in which we are borne: and it cometh vnto vs by succession frō our first father Adam. For you haue to know, that when God made the first man, and the first woman, called Adam and Eue, he gaue them seuen gifts. First, he gaue them his grace, by which they were iuste, and the friends of God, & his adopted children. Secondly, he gaue them great know-

knowledge, how to doe well and to shunne euill. Thirdly, he gaue them obedience of the flesh to the spirite, that it should not be mooued to vnlawful desires against reaso. Fourthly, hee gaue them promptnes and great facilitie to do well, and to flie euill, and but one most easie commandement to obserue. Fifthly, hee freed them from all labour, and feare. For the earth brought foorth fruites sufficient for mans life of it self: neither was there any thing that could hurt man: Sixtly, hee made them immortall, that is, that they should neuer haue dyed, if they had not sinned. Seauenthly, hee would after some time haue translated the into Heauen, to such an eternal and glorious life, as Angels haue. But the first man and woman, inueigled by the Diuell, did not obserue that commandement, and so they sinned against God, and thereby lost those

those seuen giftes, which I spoke of. And because God gaue them those giftes, not only for them selues, but also for all their posteritie, therefore they lost them, for themselues and for vs all: and made vs partakers of their sinne, and of all their miseries: as we should haue bene of all their graces, and other benefites, if they had not sinned. This then is Original sinne, an enmitie with God, and a priuation of his grace, with which priuation wee are borne. Whereof proceedeth ignorance, euil inclinations, difficultie to do well, and facilitie to do euill, the paine & trauel to prouide to liue, the feares and periles in which we remaine, most certaine death of the bodie, & also eternall death in hell, if before we dye, we be not deliuered of sinne, & returne not into the fauour of God.

S What remedie haue wee against
this

this Originall sinne?

M It is already saide before, that the remedie is the Passion & death of Christ our Lorde. For so God would that hee that should satisfie for the sinne of Adam, should bee himselfe without sin: and the same was God and man, and so hee was infinitely acceptable to God, and did obey, not in an easie thing, as that was, which was commanded to Adam, but in a most hard thing, as was the ignominious death of the Crosse. And this remedie is applyed to vs by holie Baptisme, as hath bin saide. And albeit God doth not straight-waies render vnto vs, all those seauen gifts, yet he hath restored to vs, the most principall which is his grace, by meanes whereof, we are made iust, the friends and children of God and heires of Heauen. The other gifts shalbe restored vnto vs hereafter with great increase in
the

the other life, if we behaue our selues well in this.

Cap. XVIII. Of mortall and veniall sinne.

S Declare vnto me now, what is actuall sinne, and how one is mortall and an other veniall.

M Actuall sinne is that which wee commit by our owne will, when wee are come to the vse of reason. As to steale, to kill, to sweare falsely, and such like things, contrarie to the law of God. And it is mortall sinne, when it depriueth vs of the grace of God, which is the life of the soule, & maketh one worthie of eternal death in hell. It is veniall sinne, when it displeaseth God, but not so much that it depriueth vs of his grace and meriteth punishment, but not eternall.

S How shall I know, whether the sin be mortall or veniall?

M To know when a sinne is mortall, you must obserue two rules, one

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is, that the sinne be contrarie to the charitie or loue of God, or of our neighbour. The other, that it bee with full consent of the will. For when either of these two things is wanting, it is not mortall but veniall. And a sinne is then said to bee against charitie, when it is against the lawe in a matter of weight, as when it is a sufficient offence to breake friendship: but when it is in a small matter, such as ordinarilie breaketh not friendship: It is not then against charitie: but is said, not to be according to charitie. And so such as commonly breaketh friendship is against the law, because it is against charitie, which is the end of the law, such as commonly breaketh not friendship, is not against the law, but not according to the law, because it is not against charitie, but not according to charitie. Take an exāple to steale a great quantitie of money,

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is a mortall sinne: because it is against the law of God, being in a matter of weight, and in the iudgement of most men sufficient to breake friendship, and so is against charitie: but to steale a farthing, or a pinne, or a like thing, is not a mortall sinne, but a venial, because it is in a small matter: which although it be not according to charitie, yet it is not against charitie: because it is not a thing that in reason can breake friendship. In like manner we may say of being voluntarie. For when a thing is against the law, in a matter of weight, and fully, voluntarie, it is a mortall sinne: but if it be not fully voluntarie, as if one haue a thought, or a sodaine desire to steale, or to kill, or to blaspheme, and presently perceiue his error, before he fully consent with his will, it is only a veniall sin. Therefore a man must stand vpon his gard, and presently as he is a-
ware

ware of an euil thought, or desire, he must driue it away, before they geue consent.

Chap. XIX. Of the seuen Capitall sinnes.

S I Desire now to know, which be the most principall sinnes, to the end I may flie them with more diligence.

M Some sinnes are more principal, because they are as fountaines or roots of others, and therefore called capital, and these are seuen. Others are more principall for that they are more hard to be pardoned, and are called sins against the Holie Ghost, and they are six. Finally there are others more principall, because they are more manifestly enormous, and against all reason, and therefore it is said, that they crie for reuenge to Heauen, and they are foure.

S Which are the Capitall sinnes?

M They are these, Pride, or (as
R others

others call it) Vainglorie, Couetousnes, Lecherie, Enuie, Gluttonie, Anger and Sloath.

S Wherefore are they called capitall?

M They are not called capitall, because they are mortal: for many sins are mortall, and are not capitall, as blasphemie and murder; and many capital, which are not alwaies mortal as gluttony, anger & sloath. But they are called capitall, because they are heads of many others, which proceed from them, as branches from the roote, and riuers from the fountaines.

S What is Pride, what finnes doth it bring forth, and what is the remedie against it?

M Pride is a sinne, by which a man thinketh himself to be more then he is, and so preferreth himselfe aboue others, not willing to haue others aboue him nor equall with him. The finnes

finnes which it produceth, are vaine glorie, and vaunting of him selfe, contending with others, discorde, disobedience, and the like. The remedie is to attende with all diligence to holie humilitie, that is, to know that a man is nothing of him selfe & that al we haue, is the gift of God, and to thinke that others are better then wee, and therefore to esteeme our selues lesse then others, in minde to submit our selues to all, & outwardly to honor all others according to their degrees. It helpeth also to consider, that pride maketh a man like the diuel, and that it pleaseth God highly: whereupon it is written, that God resisteth proude men, and boweth himselfe to humble men: he confoundeth the proud and exalteth the humble.

S What is Couetousnesse, what are the finnes which come of it, and the remedie against it?

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M Couetousnesse is a disordinate affection towards riches, and it consisteth in three things. First in desiring the goods of others, not being contente with his owne. Secondly in desiring more then is sufficient and not willing to giue the superfluous to the poore, as we are bound. Thirdly, in louing those goods, wee haue too much, though they be our owne, and not superfluous. And this appeareth when a man is not found readie to loose his goodes, in a case that is necessarie, for the honour of God. And therefore Sainte PAVL saith, that couetousnesse is (in some sort) Idolatrie, for that the couetous man preferreth his goods before God, seeing hee is contented rather to loose God then his goods. The finnes then which proceed of couetousnesse are manie, as Theft, Robrie, deceipts in buying and selling, crueltie towards the poore, & other like

like: the remedy is to exercise ourselues in the vertue of liberalitie, considering that in this life, wee are trauellers and pilgrims: and that therefore it is much better for vs, not to load our selues with goods, but to deuide them, with our fellow trauellers, who may carrie them vnto our countrey: and so being in part disburdened, we may make our voyage more easely.

S What is Lecherie, what finnes doth it bring forth, and what is the remedie against it?

M Leacherie is a disordinate affection towards cardinall pleasures & delights. The finnes which proceed from it, are Blindnes of minde, Temeritie and Inconstancie, as also Adulterie, Fornication, dishonest words, and all other vncleannesse. The remedie is to be well exercised in fasting, in prayer, & in flying euil cōpany: because these are the means

to keepe chastitie : and aboue all for men not to trust theſelues , for their owne vertue & holines, but to ſtand aloofe from dangers , and to keepe well their ſenſes , conſidering that the moſt ſtrong Sampſon, the moſt holie Dauid, and the moſt wiſe Salomon, were deceiued with this vice, and fel into great blindnes of mind, & chiefly Salomō, who was brought to adore al the Idols of his cōcubins

S What is Enuie , what finnes doe come of it, & what remedie is there againſt it?

M Enuie is a ſinne, by which one is diſpleaſed at the good of an other: for that it ſeemeth to diminifh his owne greatnes. Where you haue to conſider , that when the good of an other diſpleaſeth you , for that he is not worthy to haue it, or becauſe hee uſeth it not well, it is no ſinne. Like- wiſe , when you are diſpleaſed, that you alſo haue not the good , which others

others haue, and chiefly vertue, deuotion, and the like goodnes , this alſo is no ſinne , but rather is a holie and commendable emulation. But when it diſpleaſeth you, that an other hath ſome goodneſſe , becauſe it ſeemeth to you that it darkneth your glorie, and you would that he had it not, to the end he were not your equal or your better, it is the ſin of Enuie. And it bringeth forth many ſins, as peruerſe iudgemente, ioy of an other mans euill , murmuring, and detraction. For that the enuious ſeeketh to diminifh the good name of his neighbour. And finally, ſometimes it induceth to commit murder : as Cain did, who for enuie killed his brother : and the Iewes for enuie procured the death of our Lord. The remedie , is to be exerciſed in brotherlie charitie , & often to thinke that Enuie hurteth more him that enuieth, then him that is en-

enuied. For that the enuious afflicteth and fretteth himselfe inwardly, and oftentimes God doth exalt him that is enuiied, by that means by which the enuious would haue abased him. So wee see that the diuel for enuie caused man to lose the terrestrial Paradise, & god by that occasion wrought, that christ came into the world, & so gaue vs the celestial paradise: The brothers of the patriarch Ioseph, sold him for enuie, and God by that occasion brought to passe, that Ioseph became lord of his brothers. Saul for enuie persecuted Dauid, & God caused Saul to lose the kingdome & gaue it to Dauid.

S What is Gluttonie, what sinnes producerh it, and what is the remedie against it?

M Gluttonie is a disordinate appetite of eating & drinking: which consisteth in taking more meate then is conuenient, in seeking too pretious meates

meates, in desiring forbidden meats, as flesh on the Friday and Saturday, in not expecting the houre of eating on fasting daies, and finally in eating with too great desire & eagernesse. The sinnes which come of gluttonie, are obscuritie of vnderstanding, vaine mirth, and babling, And often of Gluttonie, commeth Leacherie, with all the sinnes which proceed thereof. The remedie is to attende vnto temperance and abstinence, which helpe both the soule and the bodie. And in particular it is most profitable to consider, that the delight of gluttony is very short and often leaueth behinde it long paines of the stomacke, of the head, and other like.

S What is anger, what sinnes doth it bring, and what remedie is there against it?

M Anger is a disordinate desire of reuenge. But yon must knowe that moderate

moderat & ordinate anger is good. Whereupon the Psalme saith: Bee you angrie and sinne not. And S. Basil saith, that anger is like to a dogge, which is good when he barketh against enemies, but more when he hurteth friends. The disorder of anger consisteth in three things. First, in desire to be reuenged of him that deserueth it not, and that hath not offended vs. Secondly, in desiring to reuenge by priuate authoritie, for that to punish and to vse reuenge against malefactors, doth not belong to any, but to Superiors, as to the Prince, or Magistrate. And for so much as God is the Supream Prince, he saith, that to him reuenge principally belongeth. Thirdly, in reuenging for hatred, and not for zeale of iustice, and in exceeding in the maner, & in other circumstances. The sinnes which come of disordinate anger, are contentions, injurious

injurious words, furious behavior, outragious actions, as of mad-men: for immoderat anger is like to madness. The remedie is to be exercised in the vertues of meekenesse, and of patience, considering the examples of holie men and of Christ himselfe, who by supporting and suffering, haue triumphed more gloriouslie then worldly men do by endeuoring to be reuenged of their enemies.

S What is Sloath, what sinnes produceth it, & what is the remedie against it?

M Sloath is called in Greeke *Acidia*, & signifyeth tediousnes, loathsomnes, and grieve to doe well. And it is a mortal sinne, when one giueth & taketh loathsomnes to do well, & is displeased for that he is bound to obserue the comandements of God, and to walke in the way of vertue. The sinnes which he produceth, are light esteeming the commaundements

ments : easelie yeelding him selfe to vices : desperation of wel-doing : hatred and dislike of such as would draw or force a sinner to leaue sinne and to take a good way. The remedie is, neuer to be idle, to read good bookes, to consider the great reward which God promiseth to those that are diligent and obseruing his commandements, and the eternall and intollerable punishments, which is provided for the negligent.

Cap. XX. Of the sinnes against the Holie Ghost.

WHat & how many be the sinnes against the Holie Ghost?

M They are fixe, to wit, despaire of our saluation : presumption to bee saued without merits : to impugne the knowen truth : enuie at an other mans grace : obstinacie in sinne : and finall impenitence.

S Wherefore are they called sinnes against

against the Holie Ghost?

M Because they are committed vpon meere malice, and speacially the third, which is of all other properly a sinne against the Holie Ghost: that is, when a man knoweth the truth, and yet will obstinately hold, and proue that it is not true. To sin of malice is said to be against the Holie Ghost: because goodnes is attributed to the Holie Ghost, which is contrarie to malice: like as to sinne of ignorance, is said to be against the Son of God, to whome wisdom is attributed: and sinning of frailtie is said to be against the Father, to whom power is attributed.

S What haue these sinnes proper?

M They haue this, that they are not pardoned in this world, nor in the other, as our Lord admonisheth vs in the Gospel. Which yet is thus vnderstood: that they are hard to be pardoned: because seldom & hardly

S those

those that fall into these finnes, come to true repentance: like as when wee say: a disease is incurable, we will not for all that say, it can not be cured by anie meanes: but that it is sel-dome cured, or that ordinarily it is not cured.

Chap. XXI. Of finnes that crie vnto Heauen.

S HOW manie are they, & what be the finnes, which crie vnto Heauen?

M They are four, to wit, wilful murder: carnall finnes against nature: oppression of the poore, and chiefly of orphans, and widowes: and to defraud workmen of their wages.

S Wherefore is it said, that they crie to Heauen?

M Because the iniustice of these finnes is so manifest, that it can not be couered or hidden by anie means.

Chap.

Chap. XXII. Of The foure last things.

S I Would haue some general document to flie sinne.

M The wise man saith, Remember thou the last things, and thou wilt neuer sinne. The last things are foure, Death, the Generall iudgement, Hell, and Heauen.

S Wherefore are these foure things called the last?

M Because death is the end of life, and the last thing which is to happen in this world. Finall iudgement is the last of all the iudgments, that are to be geuen: and therefore there is no appealing from it. Hell is the last euil, that melefactors are to haue, and they are to remaine therein for euer, without possibilitie euer to change. Heauen is the last good, which the good are to haue, & they are neuer to lose it.

S I would haue some considerations, to exercise my self in these last things,

things, for that remembering my self often of them, I should neuer sinne, as the wise man saith whom you alleaged.

M Concerning death, you may consider these four points. First, that death is most certaine, and none can escape it. The second, that the houre of death is vncertaine, and manie die when they least thinke of it. The third, that in death all the designments of this life do end: and then the vanitie of the world appeareth. The fourth, that at their death euerie one repenteth the euill he hath done, and the omission of good, which he might haue done: & therefore it is great folie to do that, whereof we are sure to repent vs. Touching Iugement, you may consider these points. First, that the iudgement shal be geuen of a most important matter, to wit, of the chiefeft good, or the greatest euil. Secondly,

it shal be geuen by the highest Iudge who knoweth all things, and whom none can resist. Thirdly, it shal be geuen in the presence of the whole world, where none can hide themselves. Fourthly, there wil be no hope to flie the sentene, or the execution of Gods Iustice. Concerning Hell, consider that it is large, long, high and deepe. Large, for that it conteyneth all the paines that can be imagined. Long, for that they are eternall. High, for that they are all most bitter in the highest degree. Depe, because they are all absolute paynes, without mixture of anie sort of consolation.

Concerning Heauen, consider in like maner, that it is large, for that it conteyneth all the goodnes that can be imagined, and more also then we can imagine or desire. It is long, because all those Beatitudes are eternal. It is high, because they are most high

high and noble, It is deepe, because they are pure good without any mixture of euill. And here you may adde, that the commodities of this life, haue no one of these conditions: for that they are few, short, little, and alwaies mixed with vexations, and troubles of mind. And likewise the euils of this world are few, short, litle, and alwaies tempered with some consolation. Wherupon you are to conclude, that all those haue truly lost their wittes, that for loue of the commodities of this life, or for feare of present tribulations, lose the happines, or fall into the euils, of the world to come.

FINIS.

A



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